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Trallianus Reviviscens:
OR, AN
ACCOUNT
OF

Alexander Trallian,
One of the GREEK WRITERS
that flourished after *GALEN*:

S H E W I N G

That these AUTHORS are far from deserving
the Imputation of Meer COMPILERS; and
that the PRACTICE of PHYSICK
receiv'd many great Improvements in
their Time; contrary to the Opinion of
Mr. *Le Clerc* and others.

The whole interspers'd with many Curious and
Useful OBSERVATIONS.

B E I N G A

SUPPLEMENT to Dr. *FREIND*'s
HISTORY of PHYSICK.

In a LETTER to the
Hon^{ble} Sir *HANS SLOANE*, Bart.
President of the COLLEGE of *Physicians*,
And President of the *Royal Society*.

By EDWARD MILWARD, M. D.

*Pessimè studiis suis consulant, qui ita recentiorum scriptis se im-
mergunt, ut veteres vel negligent vel contemnant, quum plera-
rumque rerum lux ex illis pendeat. Tho. Barthol. Epist.
Med. Cent. 3.*

L O N D O N,
Printed, and are to be sold by F. GYLES over against
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A
L E T T E R

To the HONOURABLE

Sir Hans Sloane, Bart.

PRESIDENT of the College
of PHYSICIANS.

A N D

PRESIDENT of the *Royal Society*.

S I R,



O U will not be surpris'd,
I presume, at this publick
Address from me, when
you reflect on the many
Favours I stand indebted
to you for; and that your being the
most fit and able Judge I could appeal to

4 A LETTER

in an Argument of this Nature, might, though I had lain under no personal Obligation, have justly exacted it from me.

IT has, you well know *Sir*, been a very common Opinion, that there is nothing of any Moment to be met with in the Writings of those *Greek* Physicians that flourished after *Galen*, but what has been taken from the Works of some or other of the *Ancients*. This Opinion was certainly at first owing either to an *Unacquaintance* with their Writings, or at least to a *careless Perusal* of them; where upon its appearing that they did now and then *transcribe* from those great *Originals*, it was too hastily concluded that they did nothing else. On this Account they have been branded with the odious Characters of mere *Collectors* or *Compilers*; which being first given them by Men of Letters, Mankind have in a great Measure acquies'd in the Judgment they form'd, without ever making any enquiry into the Matter themselves. The reading of the *Ancient* Writings in our Profession in general

To Sir HANS SLOANE. 5

neral, has indeed for some time past, been at a low *Ebb* ; and therefore it is not so much to be wonder'd at, if such a severe Censure as this pass'd with so much positiveness, and that by Men of learning too, should have almost dissuaded the World from ever looking into these Authors in particular, that have been thus publickly condemn'd as worthless and uninstruative.

THE very ingenious M. *Le Clerc*, who, as a good Judge tells us (a),
“ has made such accurate Searches into
“ the Works of the *more Ancient Physicians*, that there is scarce a Notion,
“ a Distemper, a Medicine, or even the
“ Name of an Author to be met with
“ among them, of which he has not
“ given a full and exact Account,” has yet suffer'd himself to entertain so mean an Opinion of the *latter Greek Writers*, that he has bestow'd but *three* Pages in the Examination of *four* of the principal

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(a) Friend's *History of Physick*, Vol. I.
p. 2.

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principal of them. This can be owing, as I am apt to suspect, to nothing else but his not having read them with due Attention ; for if he had, it would surely have been impossible that he could have made such Mistakes in relation to the several *Ages* in which they flourished, when, as we shall presently prove, he might by the sole Assistance of their own Writings, have settled them some *Centuries* nearer to the Truth than he has done.

BARCHUSEN again, another *Physical Memorialist*, trusting probably to what the *former* had advanced, seems to be possess'd with the like Prejudice ; for speaking of the Learning of the *Greek Physicians* that flourish'd after *Galen*, he tells us, “ that he does not well know
“ what Judgment to form of their several
“ Tenets, *affirming*, that they have
“ almost to a Man transcrib'd and copied
“ their Notions and Method of Practice
“ from the Writings of the Ancients, and
“ *concluding* with a Doubt, whether they ever added any
“ thing

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“ thing of their own to what the An-
“ cients left us, or not (b) ”.

THIS Sir, or such like, is the Sentence which for the most Part has been pass'd upon these latter *Greek* Writers; but what shall we say to such Assertions, provided it can be prov'd, that their very *Reverse* holds true? 'Tis granted that they did collect and transcribe a great deal from the Works of the *Ancients*, and for that very reason they ought rather to be esteemed, than despised; because the various turns of Expression they frequently make use of,

A 4

help

(b) *Reputans mecum auctorum Graecorum, qui post Galenum inclaruerunt, doctrinam, haereo sane in judicando de placitis, quae cuivis auctori propria seu peculiaria sunt. Quippe ad unum fere omnes excerpserunt, hauseruntque ex antiquis, dogmata, methodumque medendi. De iis itaque aegre iudicium possumus facere, utrum de suo veterum doctrinae aliquid addiderint, nec ne? Barchusen de Medicin. Orig. & progress. Dissert. 17. Sect. 5.*

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help us the better to dive into the meaning of several Passages in *Hippocrates* and *Galen*, that would otherwise be more difficult to explain. Besides, if we consider, that they have quoted several large Passages from Authors extant in their Time, but not in being now, by which means they have let us into the Opinions of many of the Ancients, we should, without them, never have been acquainted with; and that they have preserv'd several very valuable Pieces of *Antiquity*, that would otherwise have been entirely lost, we shall still have greater reason to think and speak honourably of them, though it was on no other Score than that of their being *Compilers*. But will any one that has been conversant with their Works, (for I am afraid it will be found, that those who have been so free in giving their Judgments have not,) affirm, that they have done nothing but *copy* or *transcribe*, and that they have left the Learning of the *Ancients* just in the same Condition they found it? It cannot be; for they have made several considerable Improvements in their Profession, and left us so many
re-

To Sir HANS SLOANE. 9

remarkable Things, not to be met with in any other Authors, that, as the learned Mr. *Bernard* says of the *Greek* Physicians in general, “ we have so little
“ reason to be tempted to condemn *them*,
“ that we cannot give stronger or more
“ convincing Proofs of our *own* Ignorance ” (c).

WHAT was before conjectur'd of M. *Le Clerc*'s not having read those Authors with requisite Care, may I fear, with as much Justice be applied to *Barcbusen*; for what greater Instance can we have of Remifnels, than his treating *Alexander Trallian* (d), *Ætius*, and *Paulus* (e), as mere *Compilers*, at the same time that he speaks of *Nonus* (f), as an *Original* Writer, when it is well known, to those that have read him, that he has not one single Opinion but what he borrows, and that chiefly from those three?
What

(c) See his *Comparison between the ancient and modern Surgery*, in *Wotton's Reflections*, p. 325. Edit. 3. (d) *Dissert.* 17. Sect. 8. (e) *Dissert. ead. Sect.* 7. (f) *Dissert. ead. Sect.* 9.

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What greater Proof again can we have of Partiality, than his dispraising these latter *Greek* Writers, who were really Men of great Learning and Experience, and vindicating the Character of *Paracelsus* (g), than whom a more vain *Enthusiast* never liv'd? Or than his insisting on the *Theory* of the *Ancients* only, which he must know to be defective, and entirely omitting their *Practice*, in which their chief Excellence lay? As tho' an Improvement in *Practice*, or the *Cure* of *Distempers*, was not of greater Importance to the Welfare of Mankind, than a *Notion*, or *Opinion*, which at last perhaps may have as great a Chance to be *wrong*, as *right*.

THE first that ever endeavoured to wipe away the Prejudices our Minds were possess'd with, in relation to these Writers, and to set their Characters in their due Light, was, to the Honour of our Country, the late learned Dr. *Friend*. He, in his *History of Physick*, has with great Diligence examin'd into their
Works,

(g) *Dissert.* 19.

To Sir HANS SLOANE. II

Works, and plainly shewn that the Account which M. *Le Clerc* has given us of them, is not only very *imperfect* and *superficial*, but also in many Particulars *inaccurate* and *erroneous* (*b*). He has there made it appear beyond all Contradiction, that they are so far from being mere *Compilers*, “ that they have described Distempers, which were omitted before; taught a new Method of treating old ones; given an Account of new Medicines, both simple and compound; and made large Additions in the Practice of Surgery(*i*)”: which, if they are not to be look’d upon as *Improvements*, I know not what can possibly deserve such a Title. As to the latest of these Authors, such as *Palladius*, *Theophilus*, *Stephen the Alexandrian*, *Nonnus*, *Pfellus*, *Demetrius*, &c. (for what are here spoken of, are four of the *eldest*, viz. *Oribasius*, *Ætius*, *Trallian* and *Paulus*,) they are, I confess, Persons of a much lower Rank, which is not so much to be wonder’d at, since, as the same learned

(*b*) *Hist. of Phys.* Vol. 1. p. 2. (*i*) Vol. 1. p. 297.

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learned Gentleman informs us, “ they
 “ liv’d at a Time when universal *Igno-*
 “ *rance* prevail’d over all the World;
 “ and it is not to be expected, *as he justly*
 “ *observes*, that *Physick* should make any
 “ Progress, when all other *Sciences* and
 “ all Sorts of *Learning* were almost ex-
 “ tinct, or that it could be exempt
 “ from the common Calamities of those
 “ Times ” (k).

MY Intention, SIR, in the follow-
 ing Pages, is not to trouble you with
 an Account of all these Writers, but to
 confine myself particularly to *Alexander*
Trallian; which, as I have been long
 busied in preparing an *Edition* of his
 Works, I think my self, in some mea-
 sure, personally obliged to do; in order
 to make it appear, that it is no mean
Copier or *Compiler*, but a very valuable
 Author, whose Publication you have,
 with so much Humanity, encouraged me
 to persist in.

I

(k) *Hist. of Phys.* Vol. I. p. 301.

To Sir HANS SLOANE. 13

I SHALL beg leave to begin with an Account of his *Birth-place*, *Age*, *Stile*, &c. and then proceed to the Examination of his Practice.

AND first, as to his *Birth-place*, he was a Native of *Tralles*, a City in *Lydia*, anciently had in great repute, as appears from what *Tully* says of it, who, in his *Orat. pro Luc. Flacco*, calls it *gravem, locupletem & ornatam Civitatem*. His Father's Name was *Stephanus*, (not *Dioscorus*, according to a modern Writer (1),) as he himself tells us, when, speaking of a *Quincy*, he makes mention of " a *Gargarism* for it, which his Father *Stephanus* and he generally made use of (m) ". Hence it appears that his Father was a Practitioner in *Physick*, which makes it very probable, that our
Author

(1) *Vid. Collyer's Hist. Diet. under the Word Alexander, Edit. 3. Ann. 1688.*

(m) " Ἄλλο ἀναΓαργάρισμα συναγχοῖς, ᾧ ἐχρήσατο Στέφανος ὁ πατήρ μου, καὶ γὰρ, καλόν. *Alex. Tral. Edit. Goup. apud Stephanum, Lutet. An. M,D,XLVIII. p. 68. lin. 13.*

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Author was first bred up under *his* Tuition, who, without doubt, took great Care to instruct his Son in the Principles of his Profession. He was in like manner encouraged in his Studies by the Father of one *Cosmas*, who seems too to have been a *Physician*; for *Trallian* acknowledges, “ his having been an useful Assistant to him from his Youth up, not only in what related to his Art or Profession, but likewise in what concern’d the common Affairs of Life (*n*) ”. Nor did *Cosmas* himself prove a less generous Patron; as is manifest from the same Place, where *Trallian* adds, “ that tho’ he had lived at a Distance from him, among a barbarous People, yet he did not think fit to forsake him, when born down by adverse Fortune (*o*) ”. The particular

(*n*) Ὁ μὲν γὰρ ἐξ ἀρχῆς ἐνθὺς ἔ μόνον ἐν τοῖς ἔργοις τῆς τέχνης, ἀλλὰ καὶ τῶν κατὰ βίον πεπραγμάτων ἀπάντων δεξιὸς ὑπουργὸς ἐγένετο. *Edit. supra citat. lib. 12. in principio.*

(*o*) Σὺ δὲ μετὰ βαρβάρων τὴν ἀνατροφὴν μὲν ποίμενΘ, διὰ τὴν τῶν βιασαμένων, ἡμᾶς πεπραγμάτων περίεσιν, παρδῆν ἔ κηρυττέ-
ρησας. *Ibid.*

To Sir HANS SLOANE. 15

cular Kindnesses here mentioned to be conferr'd upon our Author, both by *Cosmas* and his *Father*, were doubtless owing to a favourable Opinion they had justly conceived of his Merit. And indeed they produced in him the good Effects which Benefits, when bestow'd on an ingenuous Mind, will always be accompanied with; the Returns of Thankfulness and Gratitude. For he tells *Cosmas*, who desired him to draw up an Account of what Methods he had experienced in the Cure of different Diseases, “ that he would willingly comply with
“ his Request, as lying under great Ob-
“ ligations, as well to his Father as to
“ himself, and that therefore he would
“ endeavour briefly to compile a Book
“ of such Experiments as Use, and a
“ long Practice had given him an Op-
“ portunity of making; though he was
“ considerably advanced in Years, and
“ no longer able to bear Labour, or Fa-
“ tigue (*p*) ”.

HE

(*p*) Ἐποίμως ὑπήκουσα, χάριτας ἀμφοτέ-
ροις εἰκότως ὁμολογῶν, σοὶ τε καὶ τῷ σῷ πατρί,
ᾧ

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H E made such a considerable Progress in his Studies, and was so noted for his Application to Letters, that he was scarcely arrived to Years of Manhood, before he had the Title of Σοφιστής, *i. e.* the Scholar or Reasoner, conferr'd upon him. *Torinus* tells us “ that he enjoy'd this Appellation before it grew “ *dishonourable (q)* ” ; but this must certainly be a Mistake, because this Word had chang'd its Signification long before *Trallian's* time, being commonly applied to *disputing* and *contentious* Persons, who were therefore term'd *Sophistae* or *Sophists*.

This

τ' εἰς ἐμὲ παρ' ὑμῶν φιλοφρόνως ἐκάς τε γενομένης εὐνοίας. ——— διὰ καὶ γέρων λοιπὸν περὶ αρχῶν, καὶ καμνείν οὐκέτι δυνάμεν, τὸ τοῦ βιβλίου ἐγγραψα, συντάξας τὰ μετὰ πολλῆς τριβλῆς ἐν ταῖς πᾶν ἀνθρώπων νήσοις καταληφθείσας μὲν πειρασ. *Edit. Goup. lib. 12. in principio.*

(*q*) *Noster ille (Trallianus scil.) ab ineunte, ut ita dicam, juventute, sapientiae adeo fuit studiosus, ut adultus Σοφιστῇ appellationem obtinuerit, & primumquam nomen hoc invidiosum foret. Alex. Trall. latinit. donat. per Alban. Torin. in Praefatione.*

To Sir HANS SLOANE. 17

This does not hinder however, but that it might be given him, as it doubtless was, by way of *Eminence*, it signifying, in its proper Sense, a Man addicted to *Wisdom*. As he grew up in Years, a Desire of improving himself farther in his Profession encreased likewise. Not contented therefore with what Instructions he could procure in his own native Climate, but ambitious to pry into the State of *Physick*, as it stood in other Countries, he travel'd through *Greece*, *Gaul*, *Spain*, and several other Places, whose mention we find up and down in his Works. Thus, treating of the *Epilepsy*, he speaks of a Remedy for it which he got in *Tuscany* (r); of another which he receiv'd in *Gaul* (s), now *France*; and still of a third which he learn'd in *Spain* (t). Which Instances,

B as

(r) Ελαβον κ' τὐτο ἐν τσικία. Edit. Goup. p. 29. lin. 8.

(s) Επερον ὁπερ ἔλαβον ἐν γαλλία. p. ead. lin. 17.

(t) Εν δὲ ἰσπανία πρὸς ἐπιληπτικῆς τὐτο ἔμαθον. p. ead. lin. 26.

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as they prove that he did really travel to the several Places there mention'd, so are they, at the same time, a Demonstration of his great Thirst and Desire after Knowledge.

As to the *Time*, SIR, in which this excellent Author flourished, *Historians* are not agreed about it. The best of them indeed, give but a very imperfect Account of the Ages of most of the *Greek Writers in Physick*; and are so careless, as Dr. *Friend* well observes (*u*), “ that they are well contented if they “ come within a hundred, or two hundred Years of their true Time”. No less a Man than *Vander Linden* is doubtful whether he liv'd in 360, 413, or 600. M. *Le Clerc* again, in the new Edition of his *History of Physick*, makes him, promiscuously with *Ætius* and *Paulus*, to flourish in the *fourth Century*; tho' there was, as will presently appear, a very considerable Distance between them.

BUT

(*u*) *Hist. of Physf. Vol. 1. p. 3.*

To Sir HANS SLOANE. 19

BUT in order to clear up the true Time of our Author, it will be proper, first to settle that of *Ætius* and *Paulus*; since *Trallian* mentions the former, and the latter makes mention of *Trallian*. *Ætius* was born at *Amida* in *Mesopotamia*, from whence he had the Title of ΑΜΙΔΗΝΟΣ. He could not flourish in the fourth Century, according to M. *Le Clerc*, as appears to any one that has but read his Works. Nay it is plain from them, that he did not live till the Beginning of the sixth, or, at least, till the ending of the fifth Century; because he mentions *St. Cyril*, *Archbishop* of *Alexandria*, whose Death, as *History* tells us, happened as late as the Middle of the fifth Century. Hence it is evident, that he must live after *St. Cyril*. But what places him yet later, is his quoting a Medicine, “ prepar’d, and much recommended by *Petrus Archiater* “ (x)”, chief Physician to *Theodoric*,

B 2
who

(x) "Αλλο ὃ σκευάζει πέτρος ὁ ἀρχιτελής,
 ὃ πάλιν αὐτοῖς μαρτυρεῖ. *Ætii Edit. Graec. Vener. apud Aldum, An. 1534. p. 147, lin. 22*

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who was Posterior to St. Cyril ; by which Means the Time of *Ætius's* flourishing, must be still lower down, and about the End of the *fifth* Century.

PAULUS, was a Native of the Island *Ægina*, as is evident from his own *Preface*, in which he invites the Reader, “ to be acquainted with the “ Labours of *Paulus*, who had travell’d “ into a great many Parts of the World, “ and who was born in *Ægina* (*y*) ”. He cou’d not flourish neither in the *fourth* Century, according to M. *Le Clerc's* Calculation, because he is placed by *Abulpharagius*, the *Arabian*, who is allowed by all, to have given the best Account of those Times, in the *seventh*. And yet *Paulus* cou’d not live late in it, as is plain from his own Writings; where, speaking of *Collyriums* for a *Fistula*, he mentions one, “ which he “ came

(*y*) Παύλου πόνον μὲ γινῶθι, τῆ γῆς τὸ πλέον διαδραμόντι, φύντι ἐκ τῆ αἰχίνης.
Pauli Edit. Graec. Basil. per Cratandrum, An. 1538. in principio.

To Sir HANS SLOANE. 21

“ came by in *Alexandria* (z). ” Not that it appears from this, or any other Passage in *Paulus*’s Works, that he actually studied at *Alexandria*, as Dr. *Friend* would have it (a); but that he was there is past all doubt, and indeed, whether he made that the Place of his Studies, or not, or only travelled thro’ it, as he did thro’ many other Places, it must probably be before that City was taken and plunder’d by *Amrou*, which happened no later in the *seventh* Century than the Year *forty*. For it is not likely that *Paulus* would visit *Alexandria* after it had been sack’d, and all the Libraries and other Monuments of Learning burnt by Order of the *Caliph*. And what may still serve for a farther Proof that *Paulus* could not flourish late in the *seventh* Century, is, that *Abulpharagius* places him (b) some time before *Othman* was made *Caliph*, which was in the Year 643, two Years after *Heraclius*’s Death: So that he does well to make him flourish some time in

B 3

the

(z) Α'λλο. ὁ ἔλαβον ἐν Ἀλεξανδρίᾳ.
Edit. Paul. Basil. p. 153. lin. 1.

(a) *Hist. of Phys. Vol. 1 p. 6.* (b) 114.

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the Reign of *Heraclius*, as about the Year 620.

THE times of *Ætius* and *Paulus* being thus settled, it will be no hard matter to adjust that of *Trallian*. At the latter End of his 12th Book he makes mention of *Ætius*; for he there quotes a Passage “ concerning an *Erysipelas*, or “ inflammatory Eruption in the *Viscera* “ (d)”, from the Works of that Author. *Paulus* again, speaking of compound purging Medicines, transcribes one composed of *Rhodomel* from *Alexander* (e), or *Trallian*, which is the same with what we find in *Trallian*’s 12th Book (f), as to the Ingredients, though it differs a little as to their Quantity and Dose. *Paulus* too quotes another Medicine from *Trallian*, which he calls *Cypho-*
ides

(d) Ἐκ τῆς αἰτίας, περὶ τῶν ἐν τοῖς σπλάγχνοις ἐρυσιπελατοδῶν διαθέσεων. Edit. Goup. p. 242. lin. 4.

(e) Καθάρσιον τὸ διὰ τῆς ῥοδομέλις. Ἀλεξάνδρου, Paul. Edit. Basil. p. 261. lin. 40.

(f) Edit. Goup. p. 236. lin. 27.

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ides (g), which implies, properly, a kind of *Suffimentum* or odoriferous Fumigation, first used and invented by the *Aegyptian* Priests, though it hath since been applied to any *Aromatical* Composition. Thus *Ætius* is mention'd by *Trallian*, and *Trallian* again by *Paulus*: I have been the more exact in referring to the particular Places, because it hereby appears, that *Trallian* must be plac'd somewhere between these two; *i. e.* after *Ætius*, and before *Paulus*. Now *Ætius*, as was prov'd above, flourished about the end of the *fifth* Century; and it is probable that *Trallian* could not be long after him, because he is mention'd by *Agathias* the *Historian*, who wrote no later than in the Reign of *Justin Junior*, about the Year 565. *Trallian* then must have liv'd before this, and yet in all liklyhood, it cou'd not be long before, because he tells *Cosmas*, in the Place already quoted, *that he was grown old and incapable of bearing Labour*

B 4

or

(g) Ἄλλο, ἢ κωφειδὴς Ἀλεξάνδρου. *Paul. Edit. Basil. p. 270. lin. 38.*

24 A LETTER

or Fatigue. From whence, I presume, I shall be pretty exact in my Calculation, if I place him some small time before *Agathias*, as in the Middle of the *sixth* Century, or about the Year 550.

HENCE, Sir, we may perceive what a Mistake a modern Author (*b*) is guilty of, in placing *Trallian* before *Ætius*, and still more so, when he puts *Trallian* in the Year 360; near 200 Years before his true time! But he might probably have been led into this Error by relying too much on the Authority of one of the Editors of *Trallian*, I mean *Guinterius*, who tells us in the *Dedication* of his Edition, “that he liv’d between
“ *Ætius* and *Paulus*, and not much after
“ the Reign of the Emperor *Julian*
(*i*)”; which was about 360, precisely
the

(*b*) *Bibliothec. Literar. Numt. 2. 4.*

(*i*) *Atque ita Alexander veluti medius inter illos, (Ætium scil. atque Paulum,) nempe non multo post Juliani Imperatoris tempora, vixisse recte dicetur. Joan. Guinter. Ander. Epist. Nuncup. p. 3.*

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the time which this Author would have him to flourish in.

IT is indeed strange, that *Guintorius*, who seems in other respects to be a Man of great Learning, should so far mistake the Age of his Author: For it is impossible but that he who has left us an *Edition* of his Works, must know, that *Trallian* makes mention of *Jacobus Psycrestus*, (for he expressly quotes a Medicine which was ascrib'd to him (k),) who was chief Physician to *Leo the Great*, about the Year 474, so that by this one means he might evidently have brought his Author down above an *Hundred Years* later than he has.

As to our Author's *Stile*, it is clear and concise, but at the same time very expressive, the *Greek Language*, as Dr. *Friend* observes, being spoken in great Perfection at *Tralles*, where he was born,

(k) Τὸ το φάρμακον Ἰακώβου τοῦ ψυχροῦ τοῦ ἰνομάζου, &c. Alex. Trall. Edit. Goup. p. 79. lin. 23.

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born, because of its Neighbourhood to the *Ionians*. Some few Words indeed foreign to the *Greek* Language, have, on Account of his great *Travels*, crept into his Text ; thus the Words ἐρβαρυβία, κοινδίτον, ἀπιάτον, &c. are *Latin* terms express'd in *Greek* Characters. However this Mixture, which occurs but seldom, is very pardonable, because very intelligible. In other respects his *Stile* is good ; and though not *Rhetorical*, yet strong and nervous. All florid ways of Expression was what he seems to have avoided, studying as much as he cou'd, “ to make use of the most common and “ perspicuous Words, that his Diction “ might be easy, even to vulgar Capa- “ cities (l)”. And in this respect he certainly acted with Judgment ; for as in all *Sciences*, so particularly in *Physick*, no *mode* of Speech ought to be allow'd of

(l) Ἐσπέδασα γὰρ ὡς ἐνδέχεται κριναῖς καὶ μᾶλλον ἐυδήλοισι χρῆσθαι λέξεσιν, ἵνα καὶ τοῖς τυχεῖσιν ἐκ τῆς φράσεως εὐλυτον εἴη το αὐτῶν. Edit. Goup. p. 203. lin. 1.

To Sir HANS SLOANE. 27

of, that hinders the Mind from paying a close Attention to the Matter in hand. A figurative Phrase may oftentimes delight the *Fancy*, but then, I fear, it seldom improves the *Judgment*, which seems to have been our Author's, sole Intention. Accordingly he never deviates from the Subject he is upon, nor entertains his Reader with needless Excursions, "not thinking it necessary to say all that might be said, but only what related to his purpose (m)". In his Quotations from *Hippocrates*, *Galen*, or others, he is very just; and he never mentions any *Physical* Writer but with respect, especially these two, to whom he always gives the Epithets of σοφώτατος and θεώτατος, i. e. most wise, and most divine. But though he pays a due Deference to the *Ancients*, yet he is so far from putting an implicit Faith in what they have advanced, that he very often dissents from their Doctrine, wherever he

(m) Ἀλλ' ἔδει γράφειν ἅπαντα, ὅκεινα ὁ
μᾶλλον ὅσα ἀρμόγῃ. Edit. Goup. p. 22.
lin. 29.

28 A LETTER

he judges it to be erroneous, as will be seen in many future Parts of this Discourse. He was a Man much versed in *Practice*, and consequently one of great Experience. Whatever he speaks of, is generally in his own Name, and from his own Knowledge, Instances of which we find in almost every Page of his Works. He seldom recommends a Medicine but with great boldness; thus, speaking concerning *Melicraton*, he says, “ that he thought it necessary to “ mention it, as having oftentimes, du- “ ring a long Course of Practice, expe- “ rienc’d its good Effects (n)”. Treat- ing too of an Antidote compos’d of *Hore-hound*, good against *Pthysical* and *Asthmatical* Disorders, &c. he advises it “ to be used in those Cases with con- “ fidence, for it is, *says he*, what I have “ often-

(n) Ἀναγκαῖον ἡγησάμην καὶ περὶ μελικράτε
μνημονεύσαι, μεγάλα γὰρ ἐκ τῶ κέρους, καὶ τῆς
μακρᾶς πείρας εὖρον ἐξ αὐτῆς κατορθώματα.
Edit. Goup. p. 49. lin. 24.

To Sir HANS SLOANE. 29

“ oftentimes made tryal of (o)”. And surely he is so far from being blameable for this, or from deserving to be thought *a strong Believer in the Force of all his Drugs* (p), that he ought to be prais’d for being sollicitous for the Divulgateion of those Remedies he had personally known to be effectual.

As our Author’s *Stile* is excellent, so likewise is his *Method*; and there is no respect in which he is more distinguished from the other *Greek Writers in Physick*, than in this. The Works of *Hippocrates*, *Galen*, and indeed all of them, except it be *Aretaeus*, are not only very voluminous, but put together with little or no order, as is evident enough to all such as have been conversant with them.

His

(o) Θαρρῶν ἐπὶ πάντων χρῶ· ἔστι γὰρ Ἀγαθὴ πολλῆς πείρας. Edit. Goup. p. 82. lin. 36.

(p) Friend’s *Hist. of Phys.* Vol. I. p. 84.

30 A LETTER

HIS Works are divided into *twelve* Books, in which he treats of Distempers as they occur from *Head to Foot*; beginning with the *falling off of the Hair*, &c. *Head-ach*, *Phrensie*, *Lethargy*, *Epilepsy*, *Palsy*, *Melancholy*, then going on to the Diseases of the *Eyes*, *Ears*, *Nose*, *Teeth*, *Throat*, *Breast*, *Stomach*, *Liver*, *Intestines*, *Kidneys*, and so on to the *Gout*, and the different Kinds of *Fevers*, with which he concludes. This is his *general* Method of ranging Diseases, and which several *Systematical* Writers in *Physick* since his Time, as *Sennertus*, *Riverius*, &c. have thought fit to follow, as of all other the most agreeable to the nature of such an undertaking. Nor is the order again, which he observes in speaking to each particular Distemper by itself less suitable to the design of a *Practical* Writer. Thus, he generally ushers in a Disease with such a *Description*, as is sufficient to raise a just *Idea* of it. In the next Place, he usually enquires into its *Cause*, laying it down for a *Rule*, “ that it is impossible for any “ one who is ignorant, either of the “ Nature

To Sir HANS SLOANE. 31

“ Nature or Cause of a Disease, ever to
“ effect the Cure of it (q)”. After
this he commonly proceeds to the *Diag-
nosticks*, or *Signs* which teach us how to
distinguish any particular Distemper
from all others; then to the *Cure*, which
he generally begins with adjusting the
Regimen, telling us what particular *Ex-
ercise* or *Dyet*, as what sort of *Meat*,
Drink, *Bread*, *Birds*, *Fish*, *Pulse*, *Fruit*,
&c. should be made choice of or avoid-
ed: And at last, to the Use of *Medicines*,
which is the main End and Scope of
Physick, always prescribing first such as
are *Simple*, and then those that are more
Compound.

BUT before I close this Subject of our
Author's *Method*, it may not be impro-
per to take notice of a Conjecture which
the late learned Dr. *Friend* has advanced,
about the order in which his twelve
Books ought to be plac'd. He seems,
in

(q) Ἀμήχανον γὰρ ἀγνοῖνται τὸ αἶτιον, ἢ καὶ τὸ
παθόν, ἐκκόβει δυνηθῆναι τὴν ἐνοχλεῖσιν διά-
σειν. Edit. Goup. p. 173. lin. 34.

32 A LETTER

in his *History of Physick*, to be of Opinion, that what is now the 12th Book, ought to be the *first*; for, speaking of his 12th Book, he says, “that whoever
“ reads it may be convinc’d, that it
“ ought to be plac’d before the other
“ eleven; especially when he himself
says, at the latter End of the Eleventh
“ that there he shall conclude this Work
(r)”. *Trallian* indeed, does there say,
“ that having prescrib’d the Method of
“ Cure, &c. proper to be observ’d for
“ Gouty Persons, he will put an end to
“ that Book (s)”. But with due Submission to better Judgment, I cannot be of Opinion, that the Word βίβλω in this Place, can fairly be suppos’d to to have any relation to the Work in general, consisting of 12 Books, as Dr. *Friend* has turn’d it, but rather to that particular Book, the *Eleventh*, which
our

(r) *Hist. of Phys. Vol. 1. p. 89.*

(s) Καὶ ὡς τῶν παιδαγωγικῶν τὰ περὶ τὴν ἰατρικὴν γράψαντες ἐν βοηθήμασι τε καὶ μεθόδῳ, &c. τέλος ἐντυχῶς τῇ βίβλῳ περὶ τοῦτον. *Edit. Goup p. 200. lin. 4.*

To Sir HANS SLOANE. 33

Our Author had then before him, and which he therefore thought it time to conclude, because he had sufficiently exhausted his Subject. Besides, if the *twelfth* Book, which treats of nothing but *Fevers*, were to be plac'd before the other *Eleven*, it would break in upon our Author's general Method, which is that of ranging Distempers as they lie from *Head to Foot*, as appears not only from the order his Books have hitherto been plac'd in, but likewise from the Copy which his Translator *Torinus* followed, in which he tells us, *Trallian* had class'd his Diseases, κατὰ τόπους ἐκ κεφαλῆς εἰς πόδας, and which he accordingly has turn'd, *ab hominis coronide ad imum usque calcaneum*. Add to this, that in the *Proem* to *Torinus's* Copy, *Trallian* himself expressly says, "that he will
" treat of Diseases through all Parts of
" the human Body, from the Crown of
" the *Head* to the Sole of the *Foot* (t)".

C

And

(t) *A Summâ itaque humani capitis coronide, ne dicam à capillis ipsis auspiciabimur.*

34 A LETTER

And again, in the beginning of his Book on *Fevers*, he tells *Cosmas*, according to the said Copy, “that having
“happily made an end of the *first* Part,
“which he requested of him, he wou’d
“now set about the *second*, which shou’d
“treat of the different Kinds of *Fevers*
“(u)”. From all which, I think it is evident enough, that the order which his twelve Books have hitherto stood in, ought not to be alter’d.

HAVING advanced thus far, SIR,
it is time we should come to the chief
Point, *i. e.* to consider our Author’s
Merit

bimur. Ac deinceps per singulas ferè corporis partes usque ad imam pedis plantam, extremosque unguiculos, vitia, injurias, aegritudinesque ingruentes persequar.
Alex. Trall. latin. donat. per Torin.
p. 1.

(u) *Alterâque parte, quam petebas, jam haud infeliciter (ut puto,) absolutâ, alteram nunc, de diversis febrium generibus, quantum fieri possit compendio perstringam. p. 305.*

To Sir HANS SLOANE. 35

Merit and Pretensions in relation to *Practice*; and in this respect I am much mistaken, if, instead of a mere *Compiler*, or *worthless* Writer, we shall not find him to be, as the learned Dr. *Friend* has stiled him (x), *one of the most valuable Authors since the time of Hippocrates*.

OMITTING then what he says of the external Diseases of the *Head*, as the *Alopecia*, *Porrigio*, &c. as not containing any thing very remarkable, I shall begin with the *Cephalagia* or *Head-ach* (y). Here he makes a very judicious Enquiry into the different Causes that excite this Distemper, as excessive *Heat*, a *hot* or *cold* Habit of Body, a foul or distemper'd *Stomach*, violent *Fevers*, too plentiful an Use of *Wine*, or *Falls* and *Blows*; justly being of Opinion, that as it is not produced by one, but by different Means, so it ought to be cured by different Methods, adapted to that particular Cause which prevails most. If it be accompanied with *Watchings*, he re-

C 21

com-

(x) *Hist. of Phys.* Vol. I p. 83.

(y) *Edit Goup.* p. 5.

36 A LETTER

commends *Opiates* ; a Procedure highly rational, and still observed by the best of our modern *Practitioners*. If it be caused by a *Fever*, he advises us to have regard to the *original* Disease, and to endeavour to subdue that first. If it arises from a *Fall* or *Blow*, he thinks it “ dangerous, on account of a more than ordinary flux of Humours to the Part “ (z) ”. If the Inflammation in this Case reach no farther than the *Pericranium*, he pronounces it easy of cure, but if it happens on the contrary, to penetrate deeper, and affect the *Meninges*, or *Membranes* which enclose the *Brain*, the Danger is great ; for, as he justly observes, *Convulsions* and *Deliriums* generally follow, so as to threaten sudden Death. In order to prevent the Increase of the Inflammation, he judiciously begins the Cure with *Bleeding*, “ because “ it causes a *Revulsion*, and lessens the “ flux of Humours to the Part affected “ (a) ”. A Reason founded on the nicest
Laws

(z) Κίνδυνον γὰρ ἐπιφέρει συρρέντων αὐτῇ πλειόνων χυμῶν. Edit. Goup. p. 10. lin. 1.

(a) Οὕτω γὰρ ἀντίσπασις ἔσται τῇ ἐπιρροῇ.
p. ead. lin. 9.

To Sir HANS SLOANE. 37

Laws of the *Animal OEconomy*, and as good a one as can possibly be assigned. After proper Evacuations, he recommends *Topical Applications*, and gives us an excellent Caution to keep the Part very warm, and to take care that the *Head*, (which he calls *νεῦρων ἀρχή*, or the *Origin of the Nerves*,) be not affected with Cold. He prohibits his Patient the Use of *Wine* and *Flesh*, and orders a thin and spare Diet, especially if the *Fever* be violent. A Practice which argues him to have been well vers'd in his Profession.

He is very exact in the Description of the *Phrenitis* or *Phrensy* (*b*), which arises, he says, from a Disorder in the *Brain*, and not, as some imagine, from an *Inflammation* of the *Diaphragm*. He lays down several good Rules, whereby to distinguish such as labour under this Distemper, from such as are *delirious*; many being apt to be not a little deceived in this respect, by mistaking one for the other. Among the *Diagnosticks*

C 3

he

(*b*) Edit. Goup. p. 15.

38 A LETTER

he there gives, I cannot omit that of an inflam'd *Diaphragm*, which is, "breathing with Difficulty, and having a very broken or uneven Respiration (c)". Now the Motion of the *Diaphragm* it is well known, is to descend towards the *Abdomen* in *Inspiration*, in order to enlarge the Capacity of the *Thorax*, that the *Lungs* may have room for the Reception of the Air; and to ascend again in *Expiration*, that by lessening the Cavity of the *Chest*, it may compress the *Lungs* for the Expulsion of it. When it is inflam'd then, or diseased, it is impossible it should perform these alternate Actions of *Contraction* and *Relaxation*, as, in a natural State, it ought to do; on which account *Respiration* must be affected, or in other Words, the Breath must be *short* and *interrupted*. This I mention the rather, because it shews our Author's Insight into *Anatomy*. and the *Use* of the *Parts*. If the Patient be strong, and nothing forbid it, he orders *Bleeding* as the first
and

(c) Δυσπρόει μᾶλλον, καὶ ἀνώμαλον ἰσχυρῶς ἰσχυρὸν τὸ πνεῦμα. p. 16. lin. 21.

To Sir HANS SLOANE. 39

and principal Help. But if he should be against the Operation, and unwilling to have a *Vein* opened in the *Arm*, he then advises it to be perform'd in the *Vena recta* of the *Forehead*; giving at the same time a proper Direction to cast a Ligature round the *Neck*, to make the *Vein* swell. In case of *Watchings* and *Deliriums*, he orders *Narcoticks*, as *Diacodium*, but not without very good Cautions; particularly not to give it in a *False* or *Bastard Phrensy*, or when the Patient's Strength is much diminished; for then, he says, it will do more Hurt than Good. If *Convulsions* come on, he advises the *chafing*, *fomenting* and *tying* of the *Extremities*, as likewise *Cupping*, by way of *Revulsion*: If a *Caros* or *Sopor*, he prescribes what may rouse the Patient from his Drowsiness, as *Frictions* and *Sternutatories*. He allows of *Wine* too, but under very proper Restrictions; as when the Strength is much impaired, when there is little or no *Fever*, when the *Urine* begins to let fall a *Sediment*, or when the Patient has been addicted to it in a State of Health. Whence it is apparent, that he writes like one who

40 A LETTER

had no *superficial* Acquaintance with the *Art of Healing*.

IN a *Lethargy* (*d*), he advises us, first to consider the Strength, Age and Constitution of the Diseased, and then, if nothing contraindicate it, to begin the Cure with taking away a sufficient Quantity of *Blood*. If it should not give way to this, he recommends *Sternutatories*, as *Euphorbium*, and orders the Legs to be *chafed* and cover'd with a *Cataplasm* of *Squills*, bruis'd and mix'd with *Vinegar*, with a View, no doubt, of raising a *Blister*. If the Disease should still continue inveterate, he orders the *Hair* to be shav'd off, and the *Head* to be anointed with such Medicines as *pellicate* and *stimulate* the *Skin*; a Practice analogous to that of covering the Head with a *Vesicatory*, which is what the *Moderns* make use of. He speaks much in praise of *Castor*, and says that he knew several who had escap'd the Jaws of *Death* by the use of it. He orders it to be taken with *Scammony*, which

(*d*) Edit. Goup. p. 20.

To Sir HANS SLOANE. 41

which is worth our Observation ; for it would not perhaps be improper, if *Cephalicks* were to be mixed with the *Purgatives* usually given in this case.

IN an *Epilepsy* (*e*), if it happens to an *Infant*, he gives us a deal of Advice how to manage the *Nurse*, so that her *Milk* may be kind and good. He prohibits her the Use of such things as are *acrimonious*, “ because, says he, “ they open the *Uterine Vessels* too “ much, and cause too great a Discharge “ of the *Menstrual Evacuations*, than “ which nothing can be more prejudi- “ cial”. The Reason he assigns for this, is a very *just*, and indeed a very *surprising* one, considering the Age he wrote in, *viz.* “ That the Quantity of the Milk “ must necessarily be lessen’d, in pro- “ portion to the Loss the Blood sustains “ by Purging (*f*)”. Which amounts
to

(*e*) Edit. Goup. p. 22.

(*f*) Ἐλάχιστον ὅδ' ἀνάγκη ἔλατ' αὐτὸ καὶ τὸ
 οὐκ ἔλατ' αὐτὸ, τὸ αἷμα ἔλατ' αὐτὸ γινόμενα
 ἔλατ' τὴν καὶ τὰς. Edit. Goup. p. 23:
 lin. 16.

42 A LETTER

to the same as though he had told us, *that the Encrease of one Evacuation, is always the Decrease of another*; a Maxim which has since been established by the *Statical Experiments of Sanctorius*, and one which whoever is thoroughly acquainted with, cannot fail of being let into some of the most important Secrets in the Art of *Physick*. If the Age of the Infant will permit it, he orders a gentle Purgative, but to Adults, those of a stronger Nature; particularly a sort of *Pill* compos'd by himself, which consists of *Aloes, Scammon. Collocynth. and Gum. Bdell.* in equal Quantities. From *Purging* he proceeds to *Vomiting*, and so on to *Blistering*, which he raises with the Herb *Lepidium*; and I appeal to you, SIR, who have been long and successfully conversant in Practice, whether such a Method be not *very rational*?

IN a *Palsy (g)*, if it happens to any part of the *Head*, as the *Eyes, Nose or Tongue*, the Seat of it, he says, is in the *Brain*;

To Sir HANS SLOANE. 43

Brain ; but if those parts on the Contrary remain unhurt, it is then in the *Medulla Spinalis*, or some *Nerve* which proceeds from thence. He begins the Cure with moderate *Bleeding*, (for he will not allow of a large Quantity to be taken away, even in case of a *Plenitude*;) and then, having first recommended *Apophlegmatisms*, *Chafings*, &c. he proceeds to *Purging*; where he particularly recommends a sort of *Hiera* of his own composing, which he says is both safe and excellent. It consists of *Aloes*, *Agaric*, *Polypod*, *Pip. Long.* *Pip. Alb.* *Pip. Nig.* *Lignum Cassiae*, *Opopon.* *Croc.* *Sagapen.* *Castoreum.* *Scammon.* *Rad. Aristoloch.* &c. in proportionate Quantities. He gives it either in Powder, or mix'd up with Honey, but leaves a Caution, not to add to the Quantity of *Scammony*, which would but spoil the Medicine; “ for it is not his Intention, “ he says, that it should pass off immediately through the Bowels, but remain in the Body, and be distributed “ to the remotest Parts of it; that it “ may there attenuate and alter the “ *Fluids*, dilate the Passages, and dislodge “ the

44 A LETTER

“ the Obstructions in the *Nerves*, that
 “ the Spirits which move through them
 “ may be pure and unmix’d”. This is an
 Observation of great moment in *Practice*,
 and it would be easy to shew, wou’d my
 designed Brevity permit me, what ex-
 cellent good Sense there is in it, and as
 Dr. *Friend* well observes (*b*), “ of how
 “ extensive an use the Reflection he here
 “ makes, may be to us, in regard to
 “ slow Purges in some *Chronical* Distem-
 “ pers”. If it happens to seize the *Lips*
 or *Muscles* of the *Face*, he recommends
 Bleeding in the *Sublingual* Veins parti-
 cularly ; and if it affects the *Musculus* or
Sphincter Ani, he cures it chiefly by the
Infessio, which is sitting up to the *Navel*
 in a medicated *Liquor*, and by *Suffitus*
 or *Fumigation*, for which he orders the
Lapis muliens to be heated and sprinkled
 with *Wine*, the Patient receiving the
 Vapour through a *Funnel*, or some such
 contrivance : which is without doubt a
 very rational way of proceeding, and
 one that will do more service in such a
 Case,

(*b*) *Hist. of Phys.* Vol. 1. p. 100.

To Sir HANS SLOANE. 45

Cafe, than all the *Medicines* in the World given inwardly.

IN the Description of *Melancholly* (i), he is excellent, painting out the different Kinds of it in a very beautiful Manner, and giving us several lively instances of the Depravity of the *rational* Faculties under this Distemper. Thus, some he tells us, fancy themselves transform'd into *Earthen-Vessels*, others into *Cocks*, endeavouring at the same time to imitate their *Crowing*. Some again imagine that they sustain the *Heavens* on their *Shoulders*, like *Atlas*, and are afraid every moment of their falling and crushing them to Pieces. He saw a Woman he says, who always kept her *middle* Finger bent, fancying she held the whole *World* in it; on which Account she made sad Lamentations, fearing that whenever she should open or unbend it, the World would fall down, and all things be destroyed. He would have us to enquire particularly whether
it

(i) *Edit. Goup. p. 31.*

46 A LETTER

it does not owe its rise to *Grief*, *Care*, *Anger*, or some other *Passion* of the *Mind*, and if it does, to humour the Patient as much as possible; which is an *Argument* of his good *Sense* and *Judgment*. For there is such an inseparable *Connexion* between the *Mind* and *Body*, (though no *Reason* or *Philosophy* can explain to us the *Manner* of their acting upon each other,) that it is impossible the latter should enjoy *Ease* and *Tranquillity*, while the former is any ways out of order. Wherefore he takes great care to please and amuse the *one*, with what may be agreeable to it, as well as to rectify the disorder in the *other*, with proper *Medicines*; giving us several notable *Instances* of the great *Power* and *Influence* the *Imagination* has over the *Constitution*. Thus he tells us of one *Philotimus*, a *Physician*, who cur'd a *Man* that fancied himself *beheaded* for a *Tyrant*, by clapping a great leaden *Cap* suddenly on his *Head*, which making him sensible of a new *Weight* there, induced him to believe he had regain'd his *Head*, and so recover'd him from his *Disorder*. The same *Philotimus* too, he
says,

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says, cur'd a Woman who imagin'd she had swallow'd a *Serpent*, by a like Stratagem. He first gave her a *Vomit*, and then secretly conveyed into the Liquid she had ejected, a little *Beast*, as like as he could procure it, to that she had form'd in her Imagination, and given him a Description of, which when she saw, she concluded it was cast out of her own Body, and so grew well; rejoicing much that she was rid of so troublesome a Guest. He instances again, another Case, in which this Disorder was occasion'd by immoderate *Grief*, and cur'd by its opposite Passion, *Joy*. It was of a Woman who went Melancholly on account of her Husband's long Absence from her, but who, returning home, and giving her no Notice of his approach, enter'd of a Sudden into the Room where she was, and presented himself to her; who, beholding him at a Time when he was so little expected, was so overwhelm'd with *Joy*, that she recover'd her former *Health* and *Reason*, without any other Assistance. He exhorts us of all things to take the Disease in time, lest it grow inveterate and degenerate

48 A LETTER

generate into *Madness*, which, as he wisely observes, “is nothing more than “an encreas’d or heighten’d *Melancholly* (k)”. In case of a *Plenitude*, or suppression of any usual Evacuation, as the *Haemorrhoides* in Men, and the *Menses* in Women, he begins the Cure with *Bleeding*, and if the Patient be robust, advises as much Blood as is necessary to be taken away at *one* Operation. But if his Strength will not permit it, he then orders it to be repeated *twice* or *thrice*, or oftner, and a little to be drawn of at a time, till there is as much lost as is requisite. If a *Vein* cannot be open’d in the *Arm*, he would have one attempted in the *Ham*, and Parts about the *Ankle*, especially in Women, because, he says, it brings down the *Menses*: But adds, “That as to the Disease itself, it does “not much matter from what particular “Part the Blood be taken away, since “the whole Body is evacuated by it, “ac-

(k) Οὐδὲν γὰρ ἔστιν ἄλλο μαρία, ἢ ἐπίτασις
 καὶ μελαγχολίας ἐπὶ τὸ ἀγχιώτερον. Edit.
 Goup. p. 33. lin. 10.

To Sir HANS SLOANE. 49

“ according to the Saying of the divine
“ *Hippocrates* (l), *confluxio una, conspi-*
“ *ratio una, omnia consentientia* (m) ”.

Which shews that our Author was a Man of a sound Understanding, and no ways addicted to those superstitious Rules of opening this or that Vein in particular Cases, which several of the *Ancients*, and some even among the *Moderns*, have been so very fond of. From *Bleeding* he proceeds to *Purging*, and orders the more *cooling* sort, especially if the Patient be of a *Bilious* Constitution; for those who make use of the *hotter*, such as *Hiera*, he says, do but encrease the Disease. He has a great Opinion of *Bathing*, and finds fault with the *Ancients* for being too forward in applying *Cupping-glasses* and *Leeches* to the Head, which, in his Opinion, ought not to be
D done

(l) *Lib. de Alimento.*

-(m) Οὐδὲν οὖν ἥττον ὠφελήσεις, ὅθεν ἂν τὴν αἰφαίρεσιν τῷ αἵματι ποιήσεις, ἐπειδὴ καὶ πάντα συγκενῶνται, καὶ δάπερ ὁ δεῖς ἱπποκράτης φησὶ, “ ξυρροία μία, σύμπνοια μία, πάντα συμπαθέα ”. *Edit. Goup. p. 32. lin. 37.*

50 A LETTER

done till the distemper is grown to such a Heigth, as not to yield to a milder Method. He dissents too from them in ordering the *Veratrum Album*, or *White-Hellebore*, when other Purges have proved ineffectual; preferring the *Lapis Armeniacus* in this case, which he has found, he says, by Experience, to operate not only more effectually, but likewise with more safety than the other. This confirms, as Dr. *Friend* has well observed (*n*), what the *History* of those times informs us of, That this Medicine, had in such great repute among the *Ancients*, was utterly disused till *Asclepiodotus*, a Man well vers'd in *Physick* and *Mathematicks*, reviv'd it about the *fifth Century*. And we see that *Trallian*, who, as we have prov'd liv'd near *fifty Years* after that time, was not very well reconciled to the Practice of it. He not only purges with the *Armenian Stone*, as before mentioned, but vomits with it too. This done, having first put his Patient under a proper *Diet*, he orders
that

(*n*) *Hist. of Phys.* Vol. 1. p. 102.

To Sir HANS SLOANE. 51

that he should now and then change his *Air* and place of Abode, that he should converse with his intimate *Friends* and Acquaintance, and in short be indulged in whatever is pleasant or agreeable to him. And here I'll leave you, SIR, who are a sufficient judge, to determine, whether *Bleeding, Purging, Vomiting, Bathing* and *Amusements*, be not the most principal *Intentions* of Cure, the *Physicians* of any, nay even of the present Age, have ever made use of in this Distemper?

HIS Book on the Diseases of the *Eyes* (o), is chiefly a Collection of *Receipts*; but such as seem to be well adapted to the several Disorders for which he recommends them. He advises us however, not to trust too much to *Collyriums* and other *external* Applications, but to make use at the same time of *Bleeding, Purging*, and such proper Evacuations. And whoever will but consult the learned Dr. Pitcairn's *Theoria Morborum*

D 2

Oculi

(o) Edit. Goup. p. 40.

52 A LETTER

Oculi (p), in which he proves, that they arise from a fault in the *Retina*, and not in the *Aqueous* or any other Humour, will soon be convinc'd how very consensaneous such a Practice is, even to the best of our *modern Discoveries*. If they are affected with an *Anthrax*, or a small red Swelling with great Pain and Inflammation, he advises *Bleeding*, *Bathing*, &c. and takes occasion to give us his Opinion of the Effects produc'd upon our Bodies by *Heat* and *Cold*, which is well worth Notice. “ *Cold*, says he, “ by contracting the Surface or Skin, “ and retaining those Superfluities which “ should be evacuated, is the cause of a “ great many Disorders; while *Heat* by “ its rarifying quality is very apt to occasion *Fluxions* in particular (q)”.
He

(p) Printed among his *Dissertationes Medicae*.

(q) Τὸ μὲν ψυχρὸν, πυκνοῦσιν τὴν ἐπιφάνειαν, καὶ ἀναποκλείουσιν τὰ περιττώματα, πλειόνων ὀδυνῶν αἴτιον γίνεται. τὸ δὲ θερμὸν ἀραιωτικὸν ὑπάρχον, πάντα ρευματίζειν εἴωθε. Edit. Goup.
p. 51. lin. 5.

To Sir HANS SLOANE. 53

He cautions us too in the same Place,
“ not to anoint the Patient’s Head with
“ Oyl, (a Custom much in Vogue among
“ the Ancients,) because, says he, it
“ stops up the Pores, hinders Perspira-
“ tion, and so endangers a Defluxion
“ (r)”. I might here easily enlarge on
the admirable *Phylosophy* contain’d in
these Observations, but that my design
permits me only to deliver plain mat-
ter of Fact, and not a *rationale* on
every remarkable thing that may occur.
Those that have a mind to see more par-
ticularly how very extraordinary this
Doctrine is, and what a train of Mis-
chief arises only from an obstructed
Perspiration, may consult the excellent
Sanctorius’s Medicina Statica,

IN an Inflammation of the *Meatus*
Auditorius (s), or any other internal
D 3 part

(r) Ο ὁμοίως ὃ παραιτητίον καὶ τὸ τὴν κεφαλὴν
ἀλείφειν ἐλαίῳ. παρεμπλάττον γὰρ τῆς πόρος,
ἀδιαφόρητον αὐτὴν ποιεῖ, καὶ τὸ αἷον ρευ-
ματισμῷ γίνεται. p. 51. lin. 8.

(s) Edit. Goup. p. 57.

54 A LETTER

part of the *Ear*, there is danger, he says of the neighbouring Parts, especially of the *Brain*; which is sometimes affected in this case, by *Consent*. Now a Disease is said to arise by *Consent*, when any Disorder in one part is transmitted to another, at a distance from it, by means of those *Nervous Threads* and *Fibres* which are common to both, and which are by *Anatomists* observ'd to communicate with each other in all parts of the Body. Thus in a Fit of the *Stone*, the Vellication of the *Fibres* of the *Bladder*, affects the *Coats* of the *Bowells* and *Stomach*, by the Mediation of those *Nervous Filaments* which pass from one to the other, so as to cause that Sensation which so nearly resembles the *Colick*; as likewise those violent *Vomitings* which are oftentimes experienced in *Nephritick Cases*. Hence too arises that trembling, *Convulsive Motion* of the *Lips* that happens in *Vomiting*; for it is observ'd by *Anatomists*, that the *Membrane* which lines the Cavity of the *Gullet*, is extended to the *left Orifice* of the

To Sir HANS SLOANE. 55

the *Stomach*, as likewise to the *Coat* which covers the *Mouth* and *Lips* ; so that the *Lower* part of it being stimulated by the Particles of the *Vomitory*, the *Upper* will in like Manner be affected and drawn into *Consent*. And thus in the present Case, an Inflammation in the *Meatus Auditorius*, may affect the *Brain*, by means of the *Auditory Nerve*, and so occasion *Convulsions*, *Deliriums*, and many other Disorders. But to return ; if the Matter be long before it tends to *Suppuration*, there is fear, he says, of its being translated to some more principal Part ; but when once it begins to turn into *Pus*, he justly pronounces the Patient to be in a fair way of Recovery. If the Pain be great, he recommends the Use of *Castor* and *Opium* mixed up in equal Quantities, and dropt *warm* into the Ear ; and its well worthy Observation, that he lays it down for a general Rule, “ that no *Cold* Medicine ought to “ be applied to the Ear, but that it “ must be moderately *heated*, especially “ if the Disorder be suppos’d to arise

56 A LETTER

“ from an *Obstruction* (t)”. I need not here shew how very rational this Caution is, because we know by Experience, that *Cold* acts upon our Body by *contracting* and *corrugating* the *Fibres* of those Parts to which it is applied, so that if those Parts happen to be *obstructed*, the impacted Matter will be lock’d in the firmer, or in other Words, the Disorder will be encreas’d. He advises that the *Opium* made choice of be *old*, in order to avoid its causing a *Torpor*, or loss of Sensation; for he knew one, he says, who by the sole use of it depriv’d his Patient both of his *Speech* and *Senses*, to that degree, that they could never afterwards be restored.

WHEN any thing happens to fall into the *Ear* (u), he mentions several ingenious

(t) Δῆλον ὅτι ὁ πρὸς τὴν δαΐψυχον πρὸς φέρειν τῇ ἀκοῇ, ἀλλὰ περὶ θερμανθέντα καὶ πόλλα μᾶλλον πύκνωσιν καὶ ἐμφραξιν ὑπονοούμενα.
Edit. Goup. p. 56. lin. 17.

(u) *Edit. Goup. p. 61.*

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ingenious ways of getting it out again ; as by a pair of *Forceps*, by sucking at the Ear with the *Mouth* or a *Reed*, by means of a *Probe* cover'd with *Wool*, and dip'd slightly in a Mixture of *Rosin* and *Turpentine*, or any thing that is glutinous enough to make what is got into the *Ear* stick to it. He mentions too another Contrivance, which, I think, would be unpardonable in me to omit ; It is, “ to stop up the Patient’s *Mouth* “ and *Nostrills*, and then to make him “ sneeze ; for the Retention of the “ Breath which is by this means occasioned, will drive out, *he says*, what “ is contain’d within, *i. e.* in the *Ear* “ (x)”. Now the means by which this is brought about, can be understood by no one that is not thoroughly acquainted with the Structure of this part : And it would seem from hence, as though *Trallian* had some knowledge of that Passage

(x) Παρρὸν ὃ κινῶν, ἐμφραττε τὸ στόμα καὶ τὰς ῥίνας. κατὰ γὰρ τὴν γινομένην τῇ πνέου-
ματι ἐντασιν, ἐκείπτεται τὸ ἐνδὲν σφηνωθέν.
Edit. Goup. p. 61. lin. 23.

58 A LETTER

Passage which goes from the *Tympanum* to the *Palate*, which is said to have been first discover'd by *Eustachius*, and from thence call'd the *Tuba Eustachiana*. That the *Tympanum* has such a Perforation, is plain from the Passage of *Wind* through the *Ears*, when *Ulcers* affect the *Palate*, and so deny it a Vent at the *Nose*; as likewise from *Smoke* being forc'd that way, as I myself have seen in one, who could, by holding his Breath, drive the *Smoke* through his *Ears* in a very considerable Quantity. This Passage is very small, and runs obliquely from the *Tympanum* to the *Mouth*, into which it opens near the *Uvula*. Its Beginning is narrow and bony, its middle cartilaginous, and its extremity membranous, being open'd and shut by means of some *Muscular* Fibres. Those that have a mind to see more concerning it, may consult the excellent *Valsalva de Aure Humanâ, cap. 2.* where they will find it accurately describ'd. When the Patient *sneezes*, and his *Mouth* and *Nostrills* are stop'd up, the *Air* which by that convulsive Motion is shook out of the *Lungs* with great

To Sir HANS SLOANE. 59

great violence, being denied Vent at its usual Passages, will be forc'd out, *quâ datâ Portâ*, and so, by the violence of its Motion, will overcome the Resistance of the *Muscular* Fibres which shut the Passage we have been describing, and rushing through the *Ears*, will drive out any little Body it happens to meet with in its way. Hence, by the bye, we may see the reason why People that are thick of *hearing*, are thought to receive benefit by opening their *Mouths*, which indeed most People are observ'd to do, when they listen to any thing with more than ordinary Attention; and why, when this Passage to the *Palate* is by any means obstructed, as in a *Cold*, the Sense of *Hearing* becomes dull; as likewise why we experience an obscure Noise in our *Ears*, upon holding our Breath violently, and *Straining*, which is occasion'd by the Air's being forc'd by this Passage into the internal *Ear*, and there beating against the *Tympanum*. Lastly, we may from hence also Account for two very remarkable Cases which the above-mention'd *Valsalva* gives us
(*y*);

60 A LETTER

(y) ; the first of a *Nobleman*, who grew deaf by a *Polypus* in his *Nose*, which extended itself as far as the *Uvula* : the second of a *Countryman*, who, having an *Ulcer* on the left Side of his *Mouth*, a little above the *Uvula*, which corroded the Part so much, that the Cavity of the *Ulcer* communicated with the Extremity of the *Eustachian Tube*, lost the Sense of Hearing in his left Ear, as often, and as long as the *Ulcer* was stop't with a *Tent*, but recover'd it again whenever the *Tent* was taken out. But to proceed; whether it be allowed that *Trallian* had any Notion of this Passage or not, I think what I have here observed, may at least be esteem'd a Demonstration of the excellency of his *Practice* : for that Practice must certainly be reckon'd very extraordinary in any of the *Ancients*, which, instead of being *contradicted*, is *strengthened* and *confirm'd* by modern Discoveries.

IN

(y) *De Aur. Human. Cap. 5. Sect. 10.*

To Sir HANS SLOANE. 61

IN Pains of the *Ears* arising from a Defluxion or *Catarrh* (z), he would not have us be too free with *Topical* Applications, because they do a deal of hurt, and cause the Humours to flow in greater plenty to the Part affected. Wherefore he rather advises *Bathing* and proper *Evacuations*, as *Cupping* on the *Occiput*, especially if the Patient complains of a Weight there, or has a redness and flushing in his Face. But if on the contrary there be none of these Complaints, and the *Defluxion* be suppos'd to arise from *thin, sharp* Humours, he orders an *incrassating* Diet, and gentle *Narcoticks*, as *Diacodium*, which of all other Medicines, he says, has a power of correcting *sharp* Humours, and rendering them less *corrosive*. And indeed we don't know to this day, a better Remedy for such an Intention.

IN a Flux of Blood from the *Ears* (a), if it be accompanied with a Diminution

(z) *Edit. Goup. p. 62.*

(a) *Ibid.*

62 A LETTER

nution of the Patient's Strength, he orders the Discharge to be stop'd with proper *Stypticks*. But if on the Contrary it be *critical* or *symptomatical*, he advises us not to resist it, because it may prove *salutary*; which is a good Caution, and worthy to be observ'd in all *Haemorrhages* whatever.

IT is remarkable that he begins the Cure of *Deafness* (b), with *Catharticks*, and those too of the *stronger* Sort. After *Purges* he orders *Apophlegmatisms*, as likewise *Errhines* and *Sternutatories*; and, if it does not give way to this, the rougher Kinds of *Vomits*, *Leeches*, *Sinapisms* and *Chafings* of the Skin, together with *Exercise*, as *Riding*, particularly in a *Chariot*. He recommends *Bathing* too, and, what is well worthy Observation, “washing the Body in *Sea-Water* (c)”. Now if this Disease be suppos'd to arise, according to the best Account we have
of

(b) Edit. Goup. p. 62.

(c) Καὶ τὸ ἐν τοῖς θαλαττίοις ὕδασι σμῆ-
χεσθαι καλόν. Edit. Goup. p. 63. lin. 20.

To Sir HANS SLOANE. 63

of it, from an Obstruction in the *Auditory Nerves*, or other parts of the Ear, which hinder them from performing the Offices and Vibrations requisite to Hearing; I cannot see what Practice can possibly be more rational in such a Case, than what is here deliver'd. *Sternutatories* and *Vomits*, it is well known, have a great Power in removing and dislodging Obstructions from any part of the Body, by means of that sudden and convulsive shake which they give to the whole Frame of it. And if the most obvious Effects of *Cold-Bathing* are owing, as they certainly are, to the great Pressure of the Water upon our Bodies, these ends will doubtless be more effectually brought about by the use of *Sea-Water*, on account of the great Quantity of *Salt* contain'd in it, which cannot but add much to the *Weight* of it. For this reason alone it must be, as the ingenious *Dr. Wainwright* tells us (d), that Bathing in *Sea-Water*, is found, of all others, to be the most beneficial for
the

(d) *Mechan. Acc. of the Non-Naturals.*
p. 126.

64 A LETTER

the Cure of such as are bit by a *Mad* Dog.

IN a *Parotis* (*e*), if there be a *Plethora*, he advises *Bleeding* before the use of *Topical Applications*; for those, he says, who are too busy with them, before they have made a proper *Evacuation*, are oftentimes the cause of their Patient's Death. After *Bleeding* indeed he allows of the Use of them, and those which he himself orders, seem to be as proper for such an Intention, as any that can well be prescrib'd. He seems to favour *Discussion* rather than *Suppuration*; but if the Tumour will not yield to the *former Method*, but still continues hard and painful, we must then, he says, of necessity make use of the *latter*. Accordingly he lays down a Rule how to know when the Matter begins to suppurate or to be chang'd into *Pus*; which is, when the Patient is suddenly seiz'd with a *Shivering* and *Fever* he had not before, and the Swelling grows more and more painful.

(*e*) Edit. Goup. p. 70.

To Sir HANS SLOANE. 65

painful. He justly forbids the Use of all great *Astringents*, as *Solanum*, *Alum*, &c. to which he declares an aversion, "because they repel the Matter upon the inward Parts, and that not without danger (f)". And in this, as our learned Countryman observes (g), he agrees in the Main with that excellent Writer *Celsus*, who *repels* and *discusses* these Tumours when they come originally of themselves, but endeavours to *suppurate*, and bring them to *Maturation*, when they accompany any other Disease, because the Swelling in this case is *critical*, and so proves salutary.

IN an *Haemorrhage* of the *Nose* (h), he recommends a very uncommon Remedy, but one that seems at the same time to be well calculated for such an Intention. It is the *Down* which comes

E from

(f) Παρεκρέει δὲ τὴν ὅλην ἐν τῷ βίθει ἐκ ἀκινδύνως. Edit. Goup. p. 74. lin. 7.

(g) Friend's *Hist. of Phys.* Vol. i. p. 103.

(h) Edit. Guinter. p. 208.

66 A LETTER

from the Fruit of the *Platanus*, or *Plane-Tree*, which he would have blown up into the Patient's Nostrills, by means of an hollow *Reed*, or some such Contrivance. He says it will soon stop the Bleeding, which it will doubtless do, on account of its exceeding fineness, which will cause it to stick to and obstruct the *Orifices* of the broken *Blood-Vessels*, and so hinder them from letting out any more of their Contents. And for this reason it is, that the *Telae Araneorum*, and the *Fungus Pulverulentus*, or *Puff-Balls* as they are commonly call'd, are so very serviceable to Country People, who have oftentimes nothing better at hand, in stopping the effusion of Blood from *Fresh-Wounds*.

IN a *Quincy* (i), which he observes to be a very acute Distemper, and one that oftentimes ends in the Strangling of the Patient, he advises *Bleeding* before all things, ordering it to be repeated three or four times if necessary, avoiding

(i) Edit. Goup. p. 64.

To Sir HANS SLOANE. 67

avoiding only not to cause a *Deliquium*. If no ease arise from this, but the Patient still breaths and swallows with difficulty, he would have the *sublingual Veins* open'd, and that immediately, not deferring it till the next Day. *Caelius Aurelianus* indeed censures this Practice as *hurtful*, and that in *Hippocrates* too (k); but this is not much to be wonder'd at in one who was of the *Methodic Sect*, and who as we are told (l) seldom omits any Opportunity of carping at the *Ancients*, particularly *Hippocrates*, the Chief of the *Dogmatic*, or *Rational Physicians*. He tells us of a dangerous Case in which he cut a *Vein* in the Morning, open'd those under the *Tongue* in

E 2

the

(k) *Dividit etiam (Hippoc. Scil.) venas sub Lingua constitutas, quod est non solum inutile, verum etiam noxium. Cael. Aurel. Edit. Amstel. Ann. 1722. p. 190.*

(l) *Caelius Noster vix ullam veteribus, & imprimis Hippocrati contradicendi occasionem praetermittit, eosque licet sibi fere consentiant, alicubi carpere gaudet. Vid. Not. Marginal. in pagin. supra citat.*

68 A LETTER

the Evening, and gave a *Purge* at Night, and yet, with all this, had much ado to keep his Patient from being choak'd. He Instances too another, in which, after having first taken away Blood from both the *Arms*, he immediately prescribed a *Purge*, without staying till the next Day; so ill an Opinion had this Author of Delays, which in all *acute* Distempers, but especially in this, cannot but prove very dangerous. He mentions "his having cut the *Jugular Veins* " with great Success, when he could " not find those under the *Tongue* (m)", which is worth especial Notice; as likewise those about the *Ankle* in a Woman who labour'd under a *Quincy* from a Stoppage of her *Menses*, which he says was accompanied with a twofold Advantage, the Removal of her *Obstructions*, and the Cure of her *Disease*. He recommends *Cupping*, together with external

(m) Οἶδα ὅτι καὶ τὰς σφαγιτίδας ποιήσας τμηθῆναι φλέβας, μὴ εὐρηκῶς τὰς ὑπὸ τὴν γλῶτταν, καὶ τὰ μέγιστα ὠφελήσας. *Edit. Goup. p. 69. lin. 10.*

To Sir HANS SLOANE. 69

ternal Applications, as *Fomentations*, *Cataplasms*, &c. but allows of nothing in the beginning except *Repellents*. In the *State* or *Height*, as likewise in the *Declension*, he orders *Discussants*, particularly in the latter. And it ought to be remark'd, that he expressly forbids all such Medicines as *relax*, for those, says he, who make use of them, either internally or externally, occasion a deal of Mischief by encreasing the Inflammation, and so endangering the Patient's life. And in this he is certainly in the right, because *relaxing* Medicines must doubtless weaken the Tone of the Parts to which they are applied, and the Velocity of the *Fluids* remaining the same as before, they will push against and distend such a relax'd and weakned Part more than any other, and consequently encrease the Tumour. In short, he talks like a *Master* in his Profession, and as a good judge observes (*n*), " it is but
" doing him justice to say, that his Me-
" thod is extremely rational and just;
" and

(*n*) Friend's *Hist. of Phys.* Vol. 1. p. 106.

70 A LETTER

“ and that, after all our Discoveries and
 “ Improvements in *Physick*, scarce any
 “ thing can be added to it”. The *Me-*
dicines he recommends are well calcula-
 ted to answer their several Intentions,
 and are chiefly such as are to this day
 used in the same Distemper; excepting
 indeed the *Κόπρος ἀνθρώπου*, or *Stercus*
Humanum, which he uses as a *Discutient*,
 and which, I confess, modern *Practice*
 is justly a Stranger to: since we have
 Remedies enough that are much more
efficacious, and, I believe, altogether as
cleanly. He quotes the Authority of
Galen and *Philagrius*, (the former of
 whom, you know Sir, mentions it in
 several places of his Works,) for the
 Use of it, and says that he himself has
 often experienc’d its good Effects. Nay,
 he is so exact as to give instructions how
 it may be procur’d as *Sweet* as possible,
 which is, to order the Person you intend
 to have it from, to be fed for three days
 together with nothing but boil’d *Lupins*:
 which may serve however to shew us
 the Humour and Opinion of those times,
 as likewise that nothing ought to be
 thought *mean* and *contemptible*, that can
 conduce

To Sir HANS SLOANE. 71

conduce to the Relief of those Disorders to which *human* Nature is subject.

I have already mention'd our *Author's* having open'd the *Venae Sphagitides*, or *Jugular Veins*; but what is necessary to be farther observ'd here, is, that he seems to be the *first* that ever attempted it. Some indeed ascribe this honour to *Galen*; but such are much mistaken: for he does not order their being regularly cut like other *Veins*, but only delivers the Method of Cure, in case they should be cut by Accident (o). In the Book indeed which goes by the Title of *Anatome Vivorum*, the Jugulars are advised to be opened in a *Quincy*, *Difficulty of Breathing*, *Asthma*, *Hoarseness*, *Abscess* of the *Lungs*, and several other Disorders. But then I must beg leave to remark, that this Book was never yet allow'd, by the *Learned*, to be the genuine Work of *Galen*, but thought to be compos'd by some *Arabian*

E 4 Writer,

(o) *Meth. Med. lib. 31. Arter. & Ven. dissect. cap. 7.*

72 A LETTER

Writer, and falsely ascrib'd to him: so that it must in point of time, be after *Trallian*, who flourished before any of the *Arabian* Writers in *Physick*. Others again, because it is mention'd in a Peice call'd *Sorani Ephesi Introduction*, impute the first Invention of this excellent Practice to *Soranus*, a famous *Physician* of the *Methodic* Sect, who liv'd in the Reign of the Emperor *Trajan*. This would, I confess, be a sufficient Argument for the Antiquity of it, provided it could be proved, that this was really *Soranus* his own Composition; but that it is not, on the contrary, is plain from the Writings of *Caelius Aurelianus*, who tells us in several Places, that what he has advanc'd, is nothing but a Translation of *Soranus* (p), so that what the latter wrote in *Greek*, the former has left

(p) *Soranus vero cujus haec sunt quae latinizanda suscepimus, &c. C. Aurel. Acut. Morb. lib. 2. cap. 1. in fine. Soranus autem cujus verissimas apprehensiones latino sermone describere laboramus, &c. Acut. Morb. lib. 2. cap. 28.*

To Sir HANS SLOANE. 73

left us in the *Latin* Tongue. Now there is not one word about opening of the *Jugulars* to be met with in *Aurelian's* Works, and it is not likely that he, who is so punctual in other Matters, would have omitted this, if *Soranus* himself had ever made any mention of it. All the *Greek* Writers in *Physick* that flourished before *Trallian*, (all I mean whose Works are preserv'd from the Injuries of time, and to argue from such as are lost, is ridiculous,) are *silent* on this head; and to him therefore must be attributed the Honour of being the first that ever open'd the *Jugulars*, as the learned Dr. *Friend* too has remark'd (q). *Paulus*, who, as we have prov'd, came after our Author, embraces this Practice, and recommends it in an obstinate *Lippitudo* (r). In the Days of *Actuarius* it seems to

(q) *Sufficiet itaque has venas secandi originem ab Alexandri Tralliani temporibus repetere, qui Jugulares à se sectas esse scribit, maximèque profuisse. Comm. 2. in Hippoc.*

(r) *Lib. 6. Cap. 40.*

74 A LETTER

to have got considerable footing, and the *Arabians* readily enough came into it, ordering it to be perform'd in an incipient *Lepra*, *Quincy*, *Difficulty of Breathing*, *Asthma*, *Hoarseness*, *Imposthume of the Lungs*, *Dyspnoea*, and the Diseases of the *Spleen* and *Sides* (s). After their time it does not seem to have been had in much repute, it being hardly mention'd, unless by *Bertrucius* and *Arnoldus Villanovanus*, till the revival of *Anatomy* by *Jacobus Carpenfis*, about the 15th Century, who then gave a pretty full Account of the Manner of performing this Operation. From that time, though it began to be more and more esteem'd, yet by what Accident I know not, it was rather
com-

(s) *Et ex Venis istis sunt jugulares, quae sunt duae, & minuuntur in principio leprae, & fortis squinantiae, & coangustatione anhelitus, & Asthmate acuto, & raucedine vocis, & in habente Apostema in pulmone, & Dispnia, quae est ex multo Sanguine calido, & aegritudinibus splenis, & laterum. Avicennae lib. 1. Fen. 4. Doctrin. 5. cap. 20.*

To Sir HANS SLOANE. 75

commended than practis'd, as is plain from the Writings of Botallus, who, though he did not live above 70 Years after, yet seems to be much afraid of it, telling us that he never saw it attempted; and proposing his Fear, lest the Blood should not easily be stop'd, on account of the Largeness of these Veins, and their Vicinity to the great Trunk. Riolanus the Father again, Fabricius Hildanus, who wrote as late as the Year 1614, and several others, whom it would be needless to name, seem to speak with Diffidence of this Operation, tho' modern Experience sufficiently shews that there is no more reason to be apprehensive of Danger from it, than if perform'd in the Arm, or any other part of the Body. Those that have a mind to see what great Advantages arise from this Practice of opening the Jugulars in Quincies, Ophthalmies, Tumours of the Head and Face, Phrensies, Apoplexies, and a great Number of other Diseases, may consult the learned Dr. Friend's 2d Comment in Hippoc. where they will not fail of sufficient Information; it is enough for me to have given this Historical

rical

76 A LETTER

rical Account of it, and to have shewn that our *Author*, whom some, for want of being better acquainted with, have thought a mere *Copier*, is the *first* that ever mention'd this most excellent *Practice*. A *Practice*, which I believe, you *Sir*, will readily agree with me, to be of as great *moment* in some *Cases*, as any that has ever been yet invented.

TREATING of a Collection of Viscid Humours in the *Lungs* (*t*), he makes mention of a *Case*, which to him seem'd new and wonderful. It is of a Man who cough'd up a *Stone*, not a thick viscid Concretion, says he, but a true *Stone* hard and polished, and one that *sounded* when let fall to the Ground. The Person it seems had for a long while labour'd under a *Cough*, and was never free from it till he had voided the *Stone*. He put him under a *moistning* and *refrigerating* Regimen, and is of Opinion that he would have died *Consumptive*, if he had been otherwise treated; as being much given to *Care*, and of a thin and *hectical* Habit

(*t*) Edit. Goup. p. 77.

To Sir HANS SLOANE. 77

Habit of Body. He observes that *Galen* (u), speaks of one who brought up little Bodies that resembled *Hail*, though not quite of the nature of *Stones*; and of several that had spit out Matter of a Colour tending to that of *Bile*. *Galen*, he tells us, prescrib'd *drying* and *heating* Medicines in this Case, as *Mithridate*, *Theriaca*, &c. for which he very frankly and justly reprehends him, and wonders that he should not rather prefer a *cooling* Method in such Circumstances; reflecting his own Observation upon him, *that none of those he had thus treated were sav'd, but that they all died, though some happen'd to weather it out longer than others*. This, he thinks, was owing to his wrong way of Proceeding, and takes occasion thereupon to say that of *Galen*, which *Galen* once said of *Archigenes* (x),
“ that it is difficult for human Nature
“ not to err, and that he should not
“ have dared to have censur'd so wise a
“ Man,

(u) *In fine lib. 4. De loc. affectis.*

(x) *De comp. Med. secund. locos lib. 2. cap. I.*

78 A LETTER

“ Man, had he not been confident that
 “ he had *Truth* on his Side; in which
 “ case he look’d upon it as a Sin to keep
 “ silence”: concluding with that famous
 saying of *Aristotle*, “ *Plato* is my
 “ Friend, and so is *Truth*, but *Truth* is
 “ the greater of the two”. A very different Frankness this, from what some of *Galen*’s Admirers have shewn, who, as our learned Countryman observes (*γ*), of *Massaria*, the *Italian* Professor, declare, *that they had rather Err with him, than be in the Right with any body else.*

IN *Coughs* occasion’d by a sharp *Rheum* flowing down upon the *Aspera Arteria* (*z*), he speaks much in praise of *Diacodium*, which is to this Day frequently made use of in the like Case, with very good Success, as are likewise most Preparations of *Opium*. He cautions us however, not to order it to such
 as

(*γ*) Friend’s *Hist. of Phys.* Vol. I. p. 108.

(*z*) *Edit. Goup.* p. 80.

To Sir HANS SLOANE. 79

as are Weak, or who labour under a Load of recrementitious Matter upon their *Lungs*, because of its *incrassating* and *thickning* Quality; an Observation which relates to *Opiates* in general, and which may be of great moment in *Practice*, if carefully attended to. It is observable that his Method of making *Diacodium*, taken from *Galen* (a), is nearly the same with that in the last Edition of our *London Dispensatory*, except that he orders *Honey* to be added to the express'd Liquor instead of *Sugar*. It has been a great Controversy among *Physical Writers*, whether or no *Sugar* was known to the *Ancients*, some being of Opinion that *Paulus*, who calls it *Sal Indicum*, is the first that ever took any notice of it, while others will have it to have been known much earlier. But, not to enter into the *Controversy*, I must beg leave to be of Opinion, that the *Ancients* had a knowledge of it, at least I am sure they had of the *Sugar-Cane*, and that long before *Paulus*; for
both

(a) *Lib. 7. de Comp. secund. loc. cap. 2.*

80 A LETTER

both *Hippocrates* and *Galen* mention *Honey* concreated in *Canes* or *Reeds*, and *Dioscorides*, who liv'd before *Galen*, exprefsly fays, “ that there is a certain
 “ fort of concreted *Honey*, call'd
 “ Σάκχαρον, or *Sugar*, found in *India*
 “ and *Arabia Felix*, in *Reeds*, of a con-
 “ sistence like *Salt*, and brittle like that
 “ between the *Teeth*” (b). *Pliny* too remarks “ that *Sugar* is produc'd in
 “ *Arabia*, but that the best grows in
 “ *India* (c). Now though it appears from hence, that *Sugar* was actually known to the *Ancients*, yet it is proper to observe, that *Trallian* never so much as mentions it, and that none of the *Ancients* ever made any use of it in
Physick,

(b) Καλεῖται δε τὴ καὶ Σάκχαρον εἶδος ὃν μέλιτος ἐν Ἰνδία πεπηγὸς καὶ τῇ εὐδαίμονι Ἀραβία, ἐρεσκομένον ἐπὶ τῆς χαλάμων, ὅμοιον τῇ συτάσει ἀλσὶ, καὶ θραυόμενον ὑπὸ τοῖς ὀδόντι καθάπερ οἱ ἄλεις. *Dios. lib. 2. cap. 104.*

(c) *Saccaron* ἔσ' *Arabia fert, sed laudatius India. Plin. Hist. Nat. lib. 12. cap. 8.*

To Sir HANS SLOANE. 81

Physick, that Honour being reserv'd for the *Arabians*, who, as Dr. *Friend* tells us (d), “ were the first that found out the “ way of extracting *Sugar* by *coction*, “ and by the help of that of making “ *Syrups* ; which two new Materials, “ as he observes, are of great Service in “ mixing up compound Medicines, and “ are in several Cases preferable to *Honey*, which the *Greeks* were oblig'd to “ make so much use of”. But to proceed : in *Coughs* which owe their rise to thick, viscid Humours, he has a very extraordinary Remark, which is, “ that “ *Diureticks* are injurious, because they “ hinder *Expectoration* (e)” : for which he gives this reason, “ that the drawing “ off the more thin and serous part of “ the Blood by *Urine*, will render the “ excrementitious Matter fix'd to the “ Lungs thicker, or more difficult to be
F voided

(d) *Hist. of Phys.* Vol. 2. p. 206.

(e) Διὸ καὶ πάντα πολέμα τὰ διουρητικὰ
ταῖς ἐκ τῶσανθ' ἀναπύσεσιν ἐμπόδιζοντα.
Edit. Goup. p. 82. lin. 10.

82 A LETTER

“ voided (*f*)”. A Reason that will for ever hold true, as long as the *Increase* of one Evacuation is found to be the *Decrease* of another; which in the present Constitution of things must be eternally so.

TREATING of a *Pleurisy* (*g*), he Remarks that that Appellation is not properly to be given to every Pain in the *Side*, but only to an Inflammation of the *Pleura*, or Membrane which surrounds the inside of the *Ribs*. It is known, he says, by an *acute Fever*, a *Difficulty of Breathing*, a sharp *pungent Pain*, and a short *Cough*; which Symptoms too, he observes, are in a great Measure common to an Inflammation of the *Liver*; whereupon he lays down the *Signs* by which we may distinguish one from the other, and which whoever reads, will be sufficiently convinc'd of our Author's great Judgment. He orders *Bleeding* in the
first

(*f*) Τὸ γὰρ ὁρρώδεις ἐλκομένε Αἷμα τὸ ἔργον, τὰ ἐγκείμενα πειτλώματα τοῖς ἀναπνευστικοῖς μέρεσιν δυσανάγωγα γίνεσθαι. Edit. Goup.
p. 82. lin. 10.

(*g*) Edit. Goup. p. 85.

To Sir HANS SLOANE. 83

first Place, especially if there be a *Plethora*, or the Patient experiences a Pain in the upper Part of his *Chest*, as about the *Jugulum*; but if there be no *Plenitude*, and the Pain on the Contrary be perceiv'd most about the lower Part of the *Diaphragm*, he then advises *Purging*, as *Hippocrates* does in the like Case. It is observable that he not only recommends *Purgative* Medicines by the *Mouth*, but by way of *Clyster* too, and though he speaks of *Scammony* for this Disorder, which, he says, is not so *heating* as most other *Catharticks*, yet he orders it to be given by little and little, in proportion to the *Exigency* of the Case: which is certainly a very rational Practice, because the rougher *Catharticks*, it is to be fear'd, do more harm than good, and it ought here to be remark'd, that our Author's *Purgatives* are generally *Milder* than those of the other *Greek* Writers in *Physick*. The Majority of the *Physicians* in his Time, he tells us, were afraid of *Purging* in this Disease, but very readily came into *Bleeding*, as the safer and more warrantable Method of the two. He approves

84 A LETTER

of *scarrifying*, as likewise *Cupping* the pain'd Part, and says, that it is wonderful to observe how the sharpest and most pungent Pains are by this means appeas'd, so as not to stand in need of any other Assistance. He would have the *Topical* Applications made use of, to be *discussive*, being an Enemy to *Oxycraton* (which was frequently used in his time by way of *Fomentation*,) or any thing else that is sharp and *irritating*, because such things are found greatly to encrease the Disorder. He advises the Patient to drink *Melicraton*, which he affirms to be of special Service in promoting *Expectoration*, a Symptom that ought always to be carefully attended to in this Case. But if notwithstanding this, the Patient should expectorate with Difficulty, he then prescribes a Decoction of *Orice-Root* and *Liquorice*, as likewise *Oxymel* boil'd up with *Horehound*, which seems to be an excellent Remedy for such an Intention. He disallows of *Diacodium*, *Philonium*, or any thing else that has *Opium* in its Composition, unless the Pain prove very urgent indeed, on Account of their *incrassating* Quality, which

To Sir HANS SLOANE. 85

which renders the Humours more stubborn and difficult to be spit up. He orders great care to be taken of the *Diet*, and would have the Diseas'd drink plentifully of *Chicken-Broth*, *Ptisana Avenacea*, &c. but prohibits the eating of *Shell-Fish*, as yeilding a thick *glutinous* Nourishment, and so hindering Expectoration. He disapproves too of every thing that is of a *cold* or *astringent* Nature, but allows of *Water* warm'd, and confutes such as would make us believe that *Hippocrates* thought it generated *Bile*. He orders it to be given with the Patient's Food, and makes several Remarks about the Nature of *Liquids*, and the Advantages of *Dilution*; " which, if well applied, says Dr. " *Friend* (b), may be of great consequence and extent in *Practice*, especially in *acute* Cases; and whoever " reads carefully *Hippocrates's* Books " concerning the *Diet* in *acute* *Distempers*, will apprehend what great " effects *Dilution* alone may have in the

F 3

" most

(b) *Hist. of Phys.* Vol. I. p. 110.

86 A LETTER

“ most dangerous Diseases, even almost
 “ without any help from *Medicine*.”

A *Spitting of Blood* (i), he observes to be one of the most dangerous Distempers that befalls the human Body, because it not only of itself endangers Life, on Account of the excessive *Evacuation* that generally accompanies it, but likewise because it lays the Foundation for many worse and more durable Disorders. Wherefore he would have us to be particularly diligent in our enquiries about the Cause and Nature of it, and by no means to defer its Cure; Delays being attended with more ill Consequences in this, than in any other Disease. He lays down many excellent Rules whereby to distinguish whether it arises from a *Rupture* of the *Blood-Vessels*, from their being *corroded* or *eaten* through by *sharp Humours*, or from too great a *Dilatation* of their *Orifices*; as likewise how to know from what particular part the Blood is voided, whether it be from the
Lungs

(i) *Edit. Goup. p. 93.*

To Sir HANS SLOANE. 87

Lungs for Instance, the *Thorax*, or Parts about the *Mouth*. If it proceeds from a *Rupture* in the Vessels, he begins the Cure with *Bleeding* in the *Arm*, ordering it to be repeated at the Distance of two or three Hours, unless the Patient be young and his Strength will bear it, when he would have a larger Quantity taken away at once. It will be of no less Service, he says, if the Operation be perform'd in the lower Parts of the Body; and Instances a Case in which, when he could not possibly raise the *Veins* in the *Arm*, he open'd those about the *Ankle*, and that with much greater Success. The Reason he gives for this, is, "that the Drawing
" the Matter down upon the more
" distant Parts, causes a stronger and
" more effectual *Revulsion*.(b)" A Reason, says Dr. Friend, "as well express'd, and
" as good as any we can now give even
" since the Discovery of the *Circulati-*

F 4

" on.

(k) Η γδ' ἐπὶ τὰ πρῶτα μέρη περὶ τὴν
τῆς ὕλης, βεβαιότερον πολὺ τὴν ἀντίσπασιν
ἀπεργάζεται. Edit. Goup. p. 94. lin. 16.

88 A LETTER

“ *on (l)*”. He has left us several excellent Directions about the *Diet*, and it is observable that he lays it down for a Rule, *Not to give anything hot, but that every thing on the contrary be temperate, and enclining rather to cold* : a Caution which may be of great use in this Case, if carefully attended to. The Medicines he prescribes are well chose, such as the *Terra Samia* for Instance, *Gum: Trag: Amyl: Opium, Succus Plantag: Thus, Alumen, Acaica, Rad: Symphit* : with many others in use for the same Disorder among our best Practitioners to this very Day.

IF the *Haemorrhage* happens from sharp Humours corroding and eating through the Vessels (*m*), he advises us then to desist from the Use of all *acid* and *astringent* Medicines, and to order rather such as may cause an Alteration in the Fluids, by sheathing their acrimonious Particles, and so rendering them less corrosive.

(l) *Hist. of Phys. Vol. 1. p. 112.*

(m) *Edit. Goup. p. 96.*

To Sir HANS SLOANE. 89

rosive. He would have us abstain too from *Bleeding*, as inclining the Patient to a *Phthisis* or *Consumption*. If there be no *Fever*, he allows of *Milk*, and *Gum. Trag.* together with *Shell-Fish*, and in short, whatever will obtund the Acrimony of the Humours, and make the Blood less sharp and thin. A Practice which shews that he must have been well acquainted with the Nature of the *Animal Fluids*.

AGAIN, if the *Haemorrhage* arises from a *Defluxion* of sharp Humours from the *Head* (n), he advises us to have a particular regard to that part ; it being impossible that the Disorder should cease, unless a Stop be first put to the Flux which occasions it. He justly finds fault with *Galen*, for prescribing nothing but *drying* and *heating* Medicines in this case, such as the *Theriaca* and *Stercus Columbarum*, which, he says, will encrease the Distemper rather than cure it, and seems to be of Opinion, that a refrigeration

(n) Edit. Goup. p. 97.

90 A LETTER

frigerating Method would be much more proper. He tells us, that he has recover'd several by much milder Remedies, as the *Lapis Haematitis*, which he gives to the Quantity of 4 *Scruples*, or more, in the Juice of *Pomegranats*, or *Polygonum*, but advises, that it be first "carefully evigated, and rendred as "light as *Air (m)*": which is a Caution that will hold good in whatever is given inwardly, but particularly in *Powders*; for doubtless the more any Medicine is divided, or the smaller the Particles of which it consists are, the easier will it be admitted into the *Lacteals*, and the greater will the Effects produc'd by it on our Constitution be. He gave it to some, he says, that began to spit up *Pus*, with wonderful Success; as likewise to one who voided little peices of *Flesh* from the *Aspera Arteria*, in whom it wrought a Cure contrary to his own Expectation. If it cannot readily

(ο) Λειψὸς ὃ αὐτὸν πᾶν δέῃ, ὥστε χνοῖδῃ γίνηται καὶ αἰρώδῃ, καὶ πινύματι παραπλήσιον εἶναι. *Edit. Goup. p. 98. lin. 22.*

To Sir HANS SLOANE. 91

dily be procur'd, he then orders the *Bolus Armena*, *Terra Samia*, *Terra Lemnia*, &c. and what is very well worth notice, a Medicine prepar'd of *Vipers*. He recommends too the use of such things as vellicate and stimulate the *Pericranium*, and relates a very remarkable Instance of his applying an *actual Caustery* to the Head, which soon put an end to the Complaint and all its Symptoms, so that the Patient was free from them all his Life after. This is indeed a very bold and masculine Practice, but at the same time a very Rational one; as it causes a speedy and most effectual *Revulsion*. He advises the Patient to avoid much *Walking*, violent *Exercise*, *Anger*, *Venery*, *Hot*, *Salt*, *Crude* and *Fiatulent Food*, as highly injurious and oftentimes causing a Relapse. Nor does he think the lifting of great *Weights*, *Straining*, or the *Retention* of any usual *Evacuation* less prejudicial. The living in too warm a Room, washing the Head in hot Water, or keeping it too close cover'd, he says, is particularly pernicious to such as void Blood from the *Nose* or *Mouth*. The reason of
it

92 A LETTER

it indeed is very obvious; for *Heat*, it is well known, will *rarefy* the *Fluids*, and make them take up more room than they did before, on which account they will press forceably against the Sides of their containing Vessels, and so endanger the bursting of them, especially of the *Capillaries*. The same may be said of too much *Bathing*, *Drunkenness*, or any thing else that induces a *Plenitude*. He recommends a *Milk-Diet*, and says, “ that nothing either of Medicine or “ Food, is so proper and advantageous “ in this case as *Milk* (p)”. A Procedure which argues him to have been a very skilful Practitioner.

IN a *Boulimus* (q), or unnatural encrease of Appetite, he relates a new, but remarkable case, of its being occasion'd by a *Worm*. “ I knew a Woman, “ says he, who devoured an immoderate “ quantity

(p) Οὕτε γὰρ φάρμακον, ἢ ἔδεσμα, ἢ ἄλλο τι ἕτω χρήσιμόν ἐστιν αὐτοῖς ἢ ὠφέλιμον, ὥς γάλα. *Edit. Goup. p. 99. lin. 38.*

(q) *Edit. Goup. p. 106.*

To Sir HANS SLOANE. 93

“ quantity of Food, and yet could never be satiated; she had an uneasy, gnawing Sensation in her *Stomach*, and a great Pain in her *Head*. She took a purging Powder of *Hiera*, which operating with her, brought away a *Worm* above *twelve Cubits* long, and so rid her of her Complaints”. Now that this Disorder is occasion’d by *Worms*, is what we oftentimes meet with in *modern Practice*, and what therefore shews our *Author* to have been a careful Observer; especially since there appears, as *Dr. Friend* too has remark’d (r) no hint of this kind in any of the other *Greek Writers* in *Physick*.

IN an *Anorexia* (s), or loss of Appetite, he gives us a Caution about *Vomits*, worthy of the most serious Consideration; which is, not to make choice of such as are *rough*, but rather of such as are *mild* and *gentle*, as warm Water, for which he gives the following

(r) *Hist. of Phys.* Vol. I. p. 112.

(s) *Edit. Goup.* p. 107.

94 A LETTER

ing reason, “ that the more you vellicate
 “ and stretch the *Stomach*, the more you
 “ will destroy the *Appetite* (t)”. Which
 is an excellent Remark, and one that
 may be of great use, if carefully ob-
 served, not only in this, but likewise in
 all diseases of the *Stomach*, that arise
 from too great a *Laxity* of the *Fibres*
 which constitute its *Coats* or *Membranes*;
 for the stronger *Emeticks* will doubtless
 in this Case render the Tone of the
Fibres still more weak, or, in other
 Words, encrease the Disorder.

THE *Morbus Cardiacus* (u), or what
 we erroneously call the *Heart-burn*, he
 justly observes to be a Disease in the *Sto-*
mach, or a painful Sensation about its
 upper *Orifice*, which from the great
 Consent it is suppos’d to have with the
Heart, is by most *Anatomists* term’d
Καρδία. It is oftentimes occasion’d, he
 says,

(t) Τὸ γὰρ ἐπὶ πλεόν σπαράττειν, καὶ
 ἀλατίνειν, μᾶλλον ἀνατρέπειν οἷδε τὴν ὀρεξιν.
Edit. Goup. p. 107. lin. 39.

(u) *Edit. Goup. p. 112.*

To Sir HANS SLOANE. 95

says, by *Worms* which corrode the Mouth of it to that Degree, as to occasion immoderate *Faintings*, and sometimes *Death* itself. Wherefore he cautions us, not always to conclude, that this Distemper is produc'd by vitious *Humours*, but to enquire at the same time, whether there be no signs of *Worms*; which is a curious Observation. Nor will it appear strange to such as are skill'd in the Structure of the *Human Body*, that so seemingly slight a Cause, as the *corrosion* of the *upper Orifice* of the *Stomach*, should sometimes end in *Death*, when they reflect on the very considerable number of *Nerves* with which it is furnished from the *Par Vagum*, or *Eighth Pair*, and which render the *Mouth* of the *Stomach* so exquisitely sensible, that no less a Man than *Van Helmont* was therefore of Opinion that the Soul kept its chief residence there.

IN a *Vomiting*, and *Nausea* (x), if the Matter brought up come from the
Stomach

(x) Edit. Goup. p. 113.

96 A LETTER

Stomach itself, which we may know he says, by the Reachings being frequent, and without any notable interval between them, he advises us to *vomit* and *purge*, but it is observable that he would have it done with the mildest Remedies, as the *Cremor Ptisanæ*, and *Eucraton*, or warm Water. If the ejected Matter on the contrary do not flow originally from the *Stomach*, but from some other part, as is evident from the Vomitings happening but seldom, and at some considerable Distance of time from each other, he then prescribes *Bleeding*; which by causing a *Revulsion* and Diminution of the *Fluids* in general, and so hindring them from being secreted in the Parts adjacent to the *Stomach*, in so great a Quantity as before, is without doubt a very rational Method:

A *Singultus* or *Hiccough* (y), if it be *Symptomatical*, as in a *Fever*, *Dysentery*, or any large *evacuation*, he pronounces it to be attended with danger. He orders

(y) *Edit. Goup. p. 120.*

To Sir HANS SLOANE. 97

ders *Bleeding* unless the Strength forbid it, as likewise *Sternutatories*, external Applications of *Caster*, *Styrax* and *Mastich* to the *Stomach*, immersing the Hands in *Hot-water*, fastning *ligatures* on the Extremities, and holding of the *Breath*; which last, though it may perhaps to some appear trifling, has oftentimes been found of singular service in this case. He prohibits the use of *Wine*, and describes an *Oxymel*, with which he has cur'd several, he says, that have been afflicted with the *Hiccough* to that degree, as to be almost shook out of their *Beds* by the Violence of it. He observes that it has been cur'd too by drinking of *Cold Water*, which yet he absolutely forbids, or indeed any thing else that is *Cold*, in case of an *Inflammation*; and it is remarkable, that he will not allow of *Purging* (z), which by stimulating and vellicating the *Fibres* of which the *Coats* of the *Stomach* and *Guts* consist, and bringing them into frequent *twitches*

G

and

(z) Καὶ μὴ καδαίρειν τὸν ἐνὶ ἀντρίῳ.
 Edit. Goup. p. 121. lin. 35.

98 A LETTER

and *spasms*, would probably encrease the Disorder, which is in itself nothing more than a *convulsive* Motion of the *Stomach*. The same may with a good deal of reason be applied to *Vomits*, which some are so fond of, but which, I fear, unless very skilfully order'd, oftentimes do more harm than good, especially as they endanger in this case the *Strangling* of the Patient, of which I myself remember to have heard of a deplorable Instance.

IN a *Cholera* (a), or immoderate Discharge of a yellow *bilious* Matter, both upwards and downwards, he advises us to be as expeditious in the Cure as possible, because Delays are dangerous in all acute Cases, but in this especially, in which the least loss of Time will sometimes lay the Foundation for a *Tabes* or *Consumption*; so excellent is that advice of the *Poet*,

Prin-

(a) Edit. Goup. p. 122.

To Sir HANS SLOANE. 99

*Principiis obsta, sero medicina paratur,
Cum mala per longas invaluere moras.*

He will not allow the word *χολέεα* to be deriv'd from *χολή Bilis*, becaule it is occasion'd by an excess of *Bile*, but because the Matter evacuated, comes from the *Intestines*, which the Ancients call'd *χολαίδες*, as he proves by the following Quotation from *Homer*, *χέχυντο γὰρ ἐν χολαίδες*; i. e. *fusa humi erant Intestina*, from whence he says, this Disease obtain'd its Appellation. But whether this Opinion be right or not, it is, I think, hardly worth contending. If it be occasion'd by a load of unconcocted Food, and attended with a *Nausea*, he advises an *Emetick*, either of *Muse* or warm *Water*, which, he says, will produce a double Advantage, and work by *Stool* as well as *Vomit*. And indeed it is observable that all *Vomits* will operate downwards, the only difference between a *Vomit* and a *Purge* lying in this, that the Former is stronger than the Latter, i. e. an *Emetick* consists of such Particles as are strong enough to vellicate the

100 A LETTER

Fibres of the *Stomach* as soon as they come into contact with them, while a *Cathartick* passes through it without being able to produce any notable effect, till it comes into the *Intestines*. Hence we may see the reason why an *overdos'd Cathartick* always acts as a *Vomit*, and why a *diluted Vomit* goes off by *Stool*. But to proceed; he condemns the *Pepones* as productive of this Distemper, and says that their dried *Seed*, given to the Quantity of two *Scruples*, will vomit; which is an Observation that neither *Dioscorides* nor *Pliny* take any notice of. The former tells us, “ that a Drachm “ of the *Root* dried and drank in *Hydro-* “ *mel*, will cause vomiting (b)”. *Pliny* too mentions the vomitive Faculty of the *Husk* or *Bark* (c); and though *Ætius*, who treats largely on the *Materia Medica*, observes, “ that the “ *Pepones*

(b) Η ὅριζα ξηρὰ ποθεῖσα σὺν ὕδρομέλι
 & ολκῇ, ἐμέτοις κινεῖ. *Diosc. lib. 2. cap.*
 164.

(c) *Cortex quoque vomitionem movet.*
Plin. Nat. Hist lib. 20. cap. 2.

To Sir HANS SLOANE. 101

“ *Pepones* generate bad juices in the
 “ Body, especially if not perfectly di-
 “ gested, and that they are apt to give
 “ People the *Cholera (d)*”; yet none of
 them take any notice of the *Emetick* Qua-
 lity of the Seed. *Paulus* indeed; speak-
 ing of the milder sorts of *Emeticks*, ob-
 serves, “ that the Seed of both the *Pepo*
 “ and *Cucumer* bruise’d and given with
 “ *Honey* will answer that Intention
 (d)”; but then, as we have prov’d, he
 flourish’d after *Trallian*, and so might
 probably borrow the Hint from him.
 This I have mention’d the rather, be-
 cause it shews that our Author has not
copied this Observation from any other
 Writer, but was beholden to his own
 experience for it. If the *Vomitings*

G 3

should

(d) Μοχθηρόν ὃ ἐργάζεται χυμὸν ὁ πέπων
 ἐν τῷ σώματι καὶ μᾶλλον ὅταν μὴ καλῶς πεφθῇ.
 τινικαῦτα γὰρ καὶ χολερχεῖς ἀποτελεῖν εἰώθε.
*Ætii Edit. Venet. apud Aldum, fol. 19.
 facie inversâ, lin. 5.*

(e) Τινικαῦτα καὶ — — πέποντος καὶ σικύου
 τὸ σπέρμα βρέξαντα καὶ λιάναντα μετα μέλιτος
 προσφέρειν. *Paul. Edit. Basil. p. 12. lin. 2.*

102 A LETTER

should be of long continuance, he prescribes a Decoction of *Mint*, which, he says, is grateful to the *Stomach*, and particularly good against this Disorder. But if the Strength be very much decayed, and *Convulsions* and *Deliquiums* come on, he then advises *Wine* to be mix'd with the Decoction; telling us, that it recruits lost Strength beyond any thing, and that he has known several recover, contrary to all expectation, by the sole use of it. It is well worth remarking here, with the learned Dr. *Friend* (f), that he has in most Distempers a separate Article concerning *Wine*, and I much doubt whether there be in all *Nature*, a more excellent Medicine than this, in the Hands of a skillful and judicious Practitioner.

IN an Inflammation of the *Liver* (g), he is very exact in distinguishing whether it be seated in the *Substance* of the *Liver*, or in its *Membranes* only; as

(f) *Hist. of Phys.* Vol. I p. 413.

(g) *Edit. Goup.* p. 126.

To Sir HANS SLOANE. 103

as likewise whether the *gibbous*, or *concave* Part, or both of them be affected. He begins the Cure with *Bleeding* in the *Axillary Vein*, rightly observing, that the neglect of a proper *Evacuation*, is oftentimes the occasion of much *Mischief*. For either the Matter, says he, degenerates into *Pus*, by the too hasty and injudicious application of Medicines, or the Inflammation turns *scirrhus*, and so incapable of being discuss'd. Wherefore he wisely cautions us of all things to avoid the use of *Topical Remedies*, before the Body has been sufficiently evacuated. He advises that the *Diet* be very mild, and free from every thing, sharp or irritating, which he thinks highly injurious to any Inflammation, especially in the Beginning of it; since it will only cause a greater Flux of Humours to the Parts affected, and so encrease the Disease. He prohibits sweet things, together with such as are any ways *astringent*, because they contract the Swelling, and so render it more difficult to be discuss'd. Upon these Principles he goes on to forbid the use of *Pomegranats*, or any thing sharp and

G 4

acid,

104 A LETTER

acid, as likewise *Wine*, which he justly condemns as *inflammatory*: And it is remarkable, that when Signs of *Concoction* appear, he prescribes *Diureticks*, as the Roots and Seeds of *Smallage*, for which he gives this excellent Reason; “that
“ the drawing off the Peccant Matter
“ by *Urine*, will cause the Tumour to
“ decrease (*h*)”: which is a vast reach of Thought, and much above the Age in which he flourished.

TREATING of a Weakness of the *Liver*, and a *Dysentery* (*i*), he makes mention of the *Rhabarbarum*, or *Rhubarb* (*k*), and seems to be the first Writer upon Record, that takes notice of it. It has been a great Dispute among *Physical* Writers, whether or no the *Rha Ponticum* of the *Ancients*, be the *Rha Barbarum*

(*h*) Καὶ γὰρ δι' ἔργων ὑποκλέπεται, καὶ μικρύνεται ὁ ὄγκος. *Edit. Goup. p. 127. in fine.*

(*i*) *Edit. Goup p. 130.*

(*k*) Ἐσώθεν δ', τὸ ῥέον τὸ βαρβαρικόν. &c. *Edit. Goup. p. 130. in fine.*

To Sir HANS SLOANE. 105

Barbarum of the *Moderns*; but after all that has been said on both sides of the Question, I cannot but be of Opinion that it is not; for they speak of it as an *Astringent* only, without any mention of the *purgative* Quality which the *Rhabarbarum* is so well known to abound with, and which they would scarcely have omitted, had they known it. *Dioscorides* for Instance, after a detail of its Vertues, concludes, “ that
“ its chief Quality is *astringent*, with
“ a moderate degree of Heat (l)”; Nor has *Pliny*, (who describes it under the Title of *Rhacoma* (m),) *Galen*, or *Ætius*, given us the least hint of its being *cathartick*. The *Arabians*, says Dr. *Friend*, (n), confound this Root with the *Rha Ponticum*, and ascribe the Vertues, which the *Ancients* have observ’d in this latter, to what is properly the *Rhabarbarum*. And it is
very

(l) Η ὁ ἀνωτάτω αὐτῆς δύναμις, συνίστην
μετὰ τῶν ὄσων δριμύτιος. *Dioscor. lib. 3. cap. 2.*

(m) *Hist. Nat. lib. 27. cap. 12.*

(n) *Hist. of Phys. Vol. 1. p. 114.*

106 A LETTER

very probable that even *Trallian* himself was not appris'd of its Vertues, because he mentions it only as an *astringent*, without any hint of its *purging* Faculty. The first Author that ever took any notice of the *Cathartick* Quality of the *Rheum*, as *Dr. Friend* observes (o), and as *Gerard* has observ'd before him (p), is *Paulus*, who tells us how to encrease the *cathartick* Faculty of *Turpentine* by adding a little *Rheum* to it (q). The *Ancient Greeks* call'd this Root *Rha*, or *Rheon*, from the River *Rha*, which empties itself into the *Euxine* Sea, on whose Banks it is said to grow in great plenty. Others again, because it grows about *Pontus*, have given the Appellation of *ῥεον ποντικόν*, from whence comes the *Latin* word *Rha Ponticum*. The latter *Greeks* have given it the Title of *ῥεον Βαρ-*

(o) *Hist. of Phys.* Vol. 1. p. 114.

(p) *Herbal, or Hist. of Plants*, Book 2. Cap. 79.

(q) *Μάλλον ὃ ὑπάγειν βελομένοι ῥεον βαρυκαταμίξομεν.* *Paul. Edit. Basil.* p. 12. lin. 17.

To Sir HANS SLOANE. 107

Βαρβαρινόν, (from whence *Rha Barbaricum*, or *Rha Barbarum*,) not from the Place of its Growth, but from the Place it was imported to; for the Country in the upper *Æthiopia*, as Dr. Friend (r) observes from *Salmasius* (s), was call'd *Barbaria* from its lying on the *Sinus Barbaricus*. This Gulph, as Geographers inform us, communicates with the *Indian Ocean*, from whence this Drug might be imported to *Alexandria*, and so come to be known to the latter Greek Physicians. And hence it happens that *Actuarius* and others have stiled it *ρεον Ινδικόν*, because it grows in *China*, as *Garcias* tells us, from whence it is brought into *Persia*, *Muscovy*, *Turky*, *Venice*, and so on to all parts of *Europe*. Now, from what has been here said, we may learn, that the *Arabians* were not the first that mention'd *Rhubarb*, as M. Le Clerc supposes; and that *Paulus*, who only speaks of the *Rha*, is not rightly quoted by *Salmasius*, as the first that

(r) *Hist. of Phys.* Vol. I. p. 115.

(s) *Plin. Exercit.* 798.

108 A LETTER

that describes it, who, had he really spoke of the *Rhabarbarum*, is in point of time later than *Trallian*, to whom the Honour of first mentioning this most excellent Medicine properly belongs.

HE observes from *Philumenus*, that a *Flux* of the *Belly* (*t*), requires much care and diligence to be rightly managed; because it oftentimes happens in *Fevers*, through Nature's endeavour to discharge the Body of a Load of noxious Humours, and therefore proves salutary. In this case he advises us to encourage rather than stop it, which, as it is *critical*, would be attended with dangerous Consequences. But if on the contrary, it should continue so long as to weaken the Patient, and consume his Strength, he would then have it be stop'd with all proper Expedition, which is an excellent Method of Practice, and one that may serve us as a Rule to proceed by in all *Evacuations* incident to the Human Body.

(*t*) Edit. Guinter. 423.

To Sir HANS SLOANE. 109

Body. In case there be no *Fever*, he recommends *Milk*, in which heated *Pebbles*, or hot *Irons* have been quench'd, which as experience teaches, will leave a great *Stypticity* behind them. He orders *astringent* Fomentations to the Belly, and among other things, Wool dip'd in Oyl that has equal Quantities of *Cummin* and *Smallage* Seed mix'd with it, which, he says, " will encrease " the *urinary* Secretion, and so lessen the " *Diarrhoea* by making a *Diversion* of " the Humours that way (u). He advises the Use of the *warm Bath* too, and the sprinkling of *Nitrum Ustum* upon the Skin, as likewise the anointing it with Oyl, the one to *stimulate*, and the other to *widen* and *dilate* the Pores of it, that by encreasing the Discharge through the *Cuticular*, That by the *Intestinal* Glands may be lessen'd. All which is founded on the Doctrine of *Revulsion*; and with the very same View

(u) Καὶ γὰρ τὸ ἥδιον ἐξάγει τὰς ῥυτίδας μετὰ τῆς. Edit. Guint. p. 425. in fine.

110 A LETTER

View it is, that the Moderns make use of a Course of *Vomits*, as the last Refuge in an obstinate *Diarrhoea*.

IN a *Rheumatical Dysentery* (x), as he calls it, he orders *Bleeding* if the Patient's Strength will permit it, to the Quantity of two *Hemina's* (y); and lays down several good Rules in relation to the *Diet*. Some unskilful Practitioners, he says, are apt immediately to order *Opiates* in this Case, which he condemns as pernicious, because the confining of the Humours for a time, does but disorder the Patient, and make the *Flux* more violent afterwards; wherefore he
would

(x) *Edit. Guint. p. 432.*

(y) The Greek *Hemina*, as Paulus tells us, lib. 7. cap. ult. contain'd 9 Ounces of Oyl, 10 of Wine, and 13 and a half of Honey; so that supposing human Blood to be, (as it is considerably,) specifically heavier than Wine, it will follow, that our Author advises upwards of twenty Ounces of Blood to be taken away.

To Sir HANS SLOANE. III

would not have them prescrib'd but when absolute necessity seems to require it. The Medicines he recommends seem to be well chose to answer their Intentions, and what we frequently make use of to this Day, as *Corn. Cerv. Ust.* for Instance, *Gum. Tragacanth. Ladanum, Terra Samia, Terra Lemnia, Acacia, Hypocistis, Balaustia, Succus & Sem. Plantag. Thus, Amylum, Fol. Rosar. Corallium, Succinum, Crocus, Gallae, Sem. Papav. Alb. Daucus Creticus, Gum. Styrax,* and several others which he mixes up together in Quantities proportionate to the Exigency of the Case.

A true *Dysentery* (z), (by which the *Ancients* meant an *Ulceration* in the *Intestines*,) if it be neglected, he says, will sometimes turn to a *Mortification*, and so end in *Death*. Wherefore he is very exact in laying down Rules, whereby we may know in what particular part the Disease is seated, as
whether

(z) Edit. Goup. p. 167.

112 A LETTER

whether it be in the *small* or *thick* Guts. When the *former* are affected, he would have the Cure attempted by Medicines given at the *Mouth*; but if the Disorder lyes in the *latter*, as about the *Rectum*, then to attempt it by *Clysters*, &c. he thinks will be the most advantageous Method. He observes that a Load of excrementitious Matter, is oftentimes discharg'd upon the *Guts* from other parts, either by reason of a *Colliquation*, or a redundance of bad Humours. In this case he would have us be careful how we put a stop to the Discharge because it is *Critical*, as may be guess'd from the Patient's always finding himself the better for it. If it be occasion'd by a *Plenitude*, he allows of *Bleeding*, as likewise *Purging*, but both with moderation, lest they cause too great a loss of Strength. He cautions us, not to be deceived in the Matter evacuated from the *Guts*, because it frequently happens he says, that the *Mucus* which lines the inside of them, is abraded and worn off by the Acrimony of the Humours which pass that way; which being by the *Vulgar* taken for a cold *pituitous* Matter, they

To Sir HANS SLOANE. 113

they accordingly force down *heating* things, which, by corroding the inner Coat of the *Intestines* now left bare, greatly encrease the Disorder. He orders *Milk* in which *hot Irons* have been quench'd, as he did before in a *Diarrhoea*, and says, "that *Iron* has an *astringency* " in it, which it will impart to the " *Milk*, and so render it more capable " of stopping a *Flux* (a)". As for the rest of the *Medicines* recommended by him, of which there is great choice, they seem to be very well calculated to answer their several Intentions, as any one that consults the *Author* himself will soon be convinc'd.

IN an Inflammation of the *Spleen* (b), he begins the Cure with *Bleeding*, which, he says, is of singular and immediate Service in any Inflammation of the *Viscera*, but particularly in this. If nothing forbid it, as the *Age* or *Strength*,
H Etc.

(a) Στυπτικόν γὰρ ἔχων ὁ σίδηρος. αἱ μετὰ δίδωσιν αὐτῷ, καὶ πλεον ἐφεκτικώτερον ἀπεργάζεται. Edit. Goup. p. 171. lin. 8.

(b) Edit. Guint. p. 481.

114 A LETTER

&c. of the Patient, he would have the
 Operation perform'd in the *Arm*, as in
 the *Vena Mediana*, or *Humeraria*, and
 if neither of those can be rais'd in the
Vena Salvatella, or that which is near
 the *little Finger*, the opening of which
 was by the *Ancients* fondly thought to
 be of uncommon service in many cases.
 As the *Blood* flows out, he would have
 us observe the *Colour* of it, which if
natural, he would have a *less* Quantity
 taken away, but if *livid* or *darker* than
 ordinary, a *greater*; taking care not to
 cause a *Deliquium*. After *Bleeding* he
 orders *Purging*, as likewise *emollient*
Clysters, especially if *Bleeding* has been
 omitted in the Beginning. He advises
Vomiting too, and then recommends
Topical Applications, in order first, to
 hinder the *Inflammation* from a farther
 increase, and then to discuss what *Hu-*
mours shall happen to be already col-
 lected: but always on Condition due
Evacuations have been first made, for
 otherwise they will do more harm than
 good. And it is remarkable, that he
 lays it down as a general *Maxim*, " that
 " neither the *Spleen* nor *Liver* will bear
 " strong

To Sir HANS SLOANE. 115

“ strong purging, in the Beginning and
“ State of an Inflammation, without
“ eminent danger (c)”. Which is an
Observation of great moment in
Practice.

FROM an *Inflammation*, he proceeds
a *Scirrhus* of the *Spleen* (d), where he
gives us a very remarkable Case of a
Soldier whom he cur’d of this Disorder.
Among the *Medicines* he makes mention
of, and which seem to be very proper and
well chose, is *Steel* in particular, which
he gives in *Substance*; and this, I be-
lieve, will be found upon examination,
to be the first Instance we have of this
excellent Practice.

Hippocrates, though he takes notice
of most of the simple Medicines now
us’d, makes no mention of this. *Dios-*

H 2

corides

(c) Ο μὲν ἐν σπλὴνι, καὶ τὸ ἥπαρ κατ’ ἀρχὴν
καταστὰς τὴν φλεγμονῆς φαρμάκω ἰσχυρῶ-
πρω ἐκ ἀκινδύνως καθαιρεθῆναι δύναται. *Edit.*
Guinter. p. 490. in fine.

(d) *Edit. Guinter. p. 494.*

116 A LETTER

corides it is true, speaks of the *rubigo ferri*, and says, “ that if it be drunk, it will hinder Conception (e)”; (tho’ experience tells us it will rather promote it,) from whence it is plain, that the *Rust of Iron*, though its chief use was in *external Applications* (f), was sometimes given *inwardly* as early as his time. And indeed so it was many *Ages* before, if we have Faith enough to believe the fabulous Story of *Iphyclus* and *Melampus*, the former of whom, as Mr. *Le Clerc* (g) relates the Story from *Apollodorus* (h), is said to have consulted *Melampus* on his want of Children, who having first pretended to stay all Night in the *Temple*, to advise with the Deity, order’d him to sacrifice to *Æsculapius*, and then to stick the *Knife* in the *Bark* of an *Oak*, and when it should be cover’d with *Rust*, to infuse it in *Wine*, which when drunk would make his *Wife* fruitful: all which is no more than
a Pre-

(e) Πινόμεν &c. τὴ ἀσυντησίαν ποιεῖ. *Diosc.* lib. 5. cap. 93.

(f) *Id. Ibid.* (g) P. 28. (h) Lib. 1.

TO SIR HANS SLOANE. 117

a Preparation of *Iron*, though couch'd under such a *knaveish* and *superstitious* Disguise. As to the believing of this Narration, I shall leave it to the credulous; though if it were granted to be literally true, I cannot see how it will hinder our *Author* from being the first that gave *Steel* in *Substance*. For what is here spoken of, is no more than the *Rust* of *Iron*, whereas he expressly mentions the *Στίμωρα* (i), or what the *Latins* call *Chalybs*, or *ferrum purgativum*, that is, *hardned* or *purified* *Iron*. Dr. Friend Remarks, "that *Pliny* in relating the
" medicinal Qualities of *Steel*, mentions
" one way of using it inwardly, and
" that is, quenching hot *Iron* in Water
" for a *Dysentery*: and that *Dioscorides*
" quenches it in *Wine* for the like purpose (k)". But I must beg leave to observe, that *Steel* and *Iron* are very different when consider'd as *Medicines*, and

H 3

that

(i) Καὶ μὴ τὴν Στίμωρα λέγει. &c. Edit. Guinter. p. 506. lin. 21.

(k) *Hist. of Phys.* Vol. 1. p. 117.

118 A LETTER

that neither *Pliny* (l), nor *Dioscorides* (m) recommend the former for a Dysentery, but only the latter. Nor will this, I presume, be look'd upon as too nice a Distinction, by such as consider, that Medicines of this Class act in proportion to their *specifick Gravities*, and that consequently there will always be a wide Difference between *Iron* and *Steel*, as long as the Weight of one is found so much superior to that of the other. As for *Pliny*, he does not seem to have known what the *Stomoma* or true *Steel* was, for he says it is the *Scales* of *Brass*, as appears from *lib. 34. cap. 11.* where, speaking of the medicinal Qualities of *Brass*, he says, *Squamæ est alterum genus subtilius, ex summâ Scil. lanugine decussum, quod vocant STOMOMA.* *Corn. Celsus* too, (*lib. 6. cap. 6.*) is under the

(l) *Calefit etiam ferro candente aqua, in multis vitiis, privatim vero Dysentericis. Plin. Hist. Nat. lib. 34. cap. 15.*

(m) Σίδηρον ὃ πεπρωμένον ἐκθερεῖς ὕδατι καὶ ὄνεια καὶ πικρόμενον, ἀρμόζει καὶ διατριβῇ, δυσεντερικοῖς. &c. *Dioscor. lib. 5. cap. 93.*

TO SIR HANS SLOANE. 119

the same Mistake, for in the *Collyrium Cleonis*, as he calls it, he had originally these Words, *Squama Æris quod σκουα appellat*, &c. which *Almeloveen* in his late accurate Edition of this Author in the Year 1730, has, upon *Saracenus* his Authority, alter'd for *Squama ferri*. From whence it is plain, that either *Celsus* and *Pliny* did not understand the true meaning of the Word *σκουα*, or else that the Word *Æris* crept into their Text, by a fault in the Manuscripts, when the true Reading ought to have been *Ferri*, (or rather *Chalybis*,) as *Saracenus* has likewise observ'd (n). *Ætius* speaks of *Steel* as an outward Application, but it does not appear that any one expressly order'd it in Substance before *Trallian*. The Writers again that succeed him, mention it but very seldom, and when they do, it is only under the Notion of an *Astringent*, and not of a *Deobstruent*. Nay *Avicenna*, as *Dr. Friend* too has observ'd (o), is so

H 4 suspicious

(n) Not. in *Diosc. lib. 5. cap. 90.*

(o) *Hist. of Phys. Vol. 1. p. 118.*

120 A LETTER

suspicious of its being hurtful, that he prescribes the taking of a LOADSTONE after it, in order to *attract* it, and prevent its ill Consequences (v). It would be needless to enlarge in this place, on the Vertues of this celebrated *Metal*, or to reckon up the many Advantages that arise from the use of it in *Obstructions* and many other *Chronical* Cases. Wherefore I shall only observe, that our Author's prescribing it in a *Scirrhus* of the *Spleen*, is an undoubted Argument of his great Judgment. And as he is the *first*, that ever did prescribe it, we may see on what a sandy Foundation some People build, who, for want of being better acquainted with the Writings of this Author, affirm, that the *Medicinal Vertues* of *Steel*, were first detected by *Chymical*

(v) Et quandoque datur in potu potanti ipsum aliquid de MAGNETE, ut aggregetur illud quod separatum est ad se ipsum, &c. Avicenn. lib. 4. Fen. 6. Tract. 1. Sum. 1. cap. 8.

TO SIR HANS SLOANE. 121

Chymical means (7), when it is well known that *Chymistry* was not so much as introduc'd into *Physick*, till the *Arabians* brought it in several hundred Years after the time in which *Trallian* flourished: some attributing the first Introduction of it to *Avicenna*, whilst others ascribe it to *Rhazes*; but be that as it will, it is the same for our purpose, for the former died in the Year 1036, and the latter in 932, whereas our *Author*, as was prov'd in the Beginning of this Discourse liv'd about 550.

H E

(q) And it is well known, that the inward use of STEEL has been so successful, that in many Diseases, where the nicest Remedies seem requisite, whether the Constitution of the Patients, or the Nature of the Distempers be consider'd, it is, without fear, made use of; though its medicinal Vertues in these Cases, have been found out by CHYMICAL Methods. Wotton's Reflex. on ancient and modern Learn. Ed. 3^{ia}. p. 194.

122 A LETTER

HE divides the *Dropsy* (r), into its three general kinds, viz. the *Ascites*, which, he says, may be known by the quashing and fluctuating of the *Serum* in the Belly; the *Tympanites*, in which the *Abdomen* is very much distended, and sounds when struck, like a *Tympanum* or *Drum*; and the *Anasarca*, which is accompanied with a pale cadaverous look, and a pitting of the Extremities. They may all, he says, be either *Original* or *Symptomatical*, i. e. proceed from a Disorder in some other part, as the *Spleen*, *Mesentery*, *Uterus*, *Kidneys*, *Bladder*, &c. wherefore he is very exact in laying down the *Signs*, whereby we may know when any of these Parts are affected. The Cure of all, he says, must be begun with *Evacuations*; but the *Anasarca* particularly with *Bleeding*, if the Patient's Strength will permit it, not otherwise. In case too of a *Swelling* and *Induration* in the *Liver*, *Spleen* or *Stomach*, he orders *Phlebotomy*, but would not have us be too free with it, telling

(r) Edit. Goup. p. 136.

To Sir HANS SLOANE. 123

telling us, “ that *immoderate* Bleeding
“ is dangerous in other Distempers, but
“ that in a *Dropsy* particularly, it some-
“ times proves *Mortal* (.)”. From
Bleeding he proceeds to *Purgine*, for
which he recommends *Hiera*, together
with filings of *Brass*, as a Medicine
that will strengthen the Bowels at the
same time that it dislodges Obstructions;
which is a Method well worthy our
consideration. After the use of the *Mil-*
der, he allows of *strong Catharticks*, but
advises us not to purge too much or too
often, lest we occasion too great a Con-
sumption of the Patient’s Strength. For
tho’, says he, it be granted, that what
is to be evacuated is *recrementitious* and
superfluous, yet too sudden and universal
an alteration of any kind is inimical to
the Constitution, wherefore he thinks it
“ more adviseable to purge by *Degrees*,
“ and with *safety*, than by proceeding
“ too

(.) Φέρεται μὲν γὰρ κίονον καὶ ἐπὶ τῆς ἀλλαν-
κῆς ἀκαίρως φρενοτομία· ἐπὶ δὲ ὑδατώσῃ
καὶ ὅτι καὶ δάνατον. Edit. Goup. p. 138.
lin. 14.

124 A LETTER

“ too boisterously, to put an end to the
 “ Patient as well as the Disease (t)”.
 I am well appris’d, that it has obtain’d
 almost as a *Rule in Practice*, to give the
 strongest and roughest *Purges* in *Hydropi-
 cal Cases* ; nor am I insensible, that if
 they are given at too great a Distance of
 time, the *Waters* will collect again, and
 so give a *Truce* to the Disease. Yet it
 may justly, I think, be question’d,
 whether or no a *Medium* would not be
 most eligible in this Case, or whether
 such *Catharticks* as are compounded with
Steel and other proper *Corroboratives*
 and *Deobstruents*, would not, upon our
Author’s Principles, be more adviseable
 for *Hydropics*, than the *Elaterium* and
Crocus Metallorum, so often order’d in
 modern Prescriptions.

IN an *Ascites* and *Tympanites* (u), he
 disapproves of *Bleeding*, but recommends
Purges

(t) Βέλτιον ἔν ἐστι κατὰ μικρὸν καὶ ἀσφαλῶς
 κενῶσαι, ἢ σπευδάζοντα καὶ θορυβέμενον, ἅμα
 τῇ νόσῳ συνανελεῖν καὶ τὸν κάμνοντα. Edit.
 Goup. p. 137. lin. 20.

(u) Edit. Goup. p. 138.

To Sir HANS SLOANE. 125

Purges, particularly Hydragogues. He speaks much too in praise of Exercise, especially Frictions, because they dilate the Pores of the Skin, and so give the confin'd Humours room to escape; observing, that nothing is so hurtful to Hydro-pical Persons, as a Constipation or Obstruction of the Pores, which hinders the Humours from being discharg'd that way, and so causes them to flow back upon the Abdomen and Peritonaenum, which is an excellent Remark, and one that may be of great use in many Distempers, if carefully observ'd.

HE is excellent in distinguishing the Stone (x) from the Colick, which have so near an affinity in their Signs to each other, that they oftentimes impose upon the unwary Practitioner. He recommends *Bathing in the Fit*, as likewise *Opiates*, with emollient *Clysters*, and speaks largely in praise of *Bleeding*, “a Practice, says our learned Country-
“ man

(x) Edit. Goup. p. 142.

“ man (y), that is certainly very judi-
 “ cious; especially if there be at the
 “ same time, as there generally is, a
 “ *Suppression of Urine*. For our expe-
 “ rience tells us, that sometimes letting
 “ of Blood will remove that obstinate
 “ Disorder, not only when nothing else
 “ will, but without the help of any
 “ thing else”.

IN an Inflammation of the *Kidneys* (z), having first recommended *Bleeding* and *Purging*, according as the Blood is Faulty, either in Quantity or Quality, he comes to *external Applications*; where he gives us an excellent caution not to *heat* the Parts too much, lest we convert the Humours which cause the Inflammation, into *Pus* or *Matter*; which may serve as a general Rule to guide our *Practice* by, in all *Inflammations* we intend to cure without *Suppuration*.

THE *Colick* (a), he says, may be occasion'd by various means, as by a *Collection*

(y) *Hist. of Phys.* Vol. 1. p. 120.

(z) *Edit. Goup.* p. 145.

(a) *Edit. Goup.* p. 154.

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lection of cold, pituitous and bilious Humours, by an Inflammation of the Intestines, by a retention of hard and dry Excrements, by Wind, &c. as likewise by a Disorder in some other part, as an Inflammation of the Bladder, Kidneys, Liver, Spleen, Diaphragm, or Stomach. The Diseases of the Kidneys he observes, have so near a Resemblance in many things to this Distemper, as sometimes to put even a skilful Physician to a stand; on which account he is very exact in distinguishing the Symptoms proper to each, that no error may be committed in Practice, by mistaking one for the other. When it arises from cold, pituitous Humours, he orders laxative Clysters, compos'd of Ol. Rutae, Ol. Anethini. Adeps Anserin. Medulla Cervina, Terebinth. Thus, Aloes, Sem. Apii, Anisi, Cumini, Foeniculi, Lini, Foenugraeci; Castoreum, Bacc. Lauri, Sal torrefact, &c. according to the Exigency of the Case. If the Pain be very racking, the Humours sharp and corroding, and the Patient strong, he allows of Anodyne and Opiate Clysters, but not otherwise. In Patient

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wardly he recommends *Decoctions* of the *Marrubium, Origanum, Polium, Hyssopus, Dictamnus, Petroselin: Foenic: Spic: Nard: Sem: Foeni: Apii, Anisi, Ameos, Cardamomi, Amomi*, as likewise, *Fel. Costi Albi, Nard: Gallic: Menthae Sicc: Myrrh: Pip: Alb: Scammonium, Theriaca, Crocus, Sulph: Viv: Cinnamon: and* several other excellent Medicines, used to this day for the same Disorder. He prescribes an *Emetick* too. as well in the Fit, as out of it; and speaks much in praise of Exercise, as *Walkin^g, Riding, Sailing, Chafings* of the Skin, &c. If it be occasion'd by *Wind*, he orders *emollient Clysters* and *Carminatives*; and it is very observable, that he mentions a large *Cupping-Glass* to be applied to the Region of the *Navel*, which, he says, will dissipate the Pain with such amazing Expedition, as to make by standers believe the Cure has been perform'd by *Art Magic*, or something supernatural. If it be produced by an *accumulation* or *induration* of the *Faeces*, he orders the frequent injection of *laxative Clysters*, which will soon dissolve the hardened Excre-

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Excrements, and cause them to be evacuated by Stool. He recommends the use of the B E L L O W S, in case there be no *Inflammation*, at which time they will do more harm than good. His Direction is, to get an *αυλίσκος ἰατρικὸς* as he calls it, or a *Canalis Medicus*, which I suppose was something like a common *Clyster-pipe*, fastned to a *Pair of Bellows*, and so to blow up the *Wind* into the *Belly*, as you would inject a *Clyster*. After this, he orders a real *Clyster*, composed of *Nitre*, *Oyl* and *Water*, to be thrown up, which, he says, will immediately bring away whatever is contain'd in the *Bowells*, whether it be *Excrements* or *Wind*. This *Practice* of the *Bellows*, is as old as any *Records* we have in *Physick*, for it is mention'd by *Hippocrates*, who advises the use of them in the *Iliac Passion*, in order to distend and unfold the *Intestines* (b), which are suppos'd

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(b) Φύσαν χαλκὸν τιχὴν εἰσέναι καὶ φυσᾶν εἰς τὴν κοιλίαν, ἵνα διασῇται τὴν τε κοιλίαν καὶ τὴν τῷ ἐντέροι συνέσσειν. Hipp. Edit. Foës. Ann. 1657. p. 491. lin. 52.

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to be entangled in this Disease. Our Author too recommends the swallowing of leaden *Bullets*, a Practice analagous to that of giving *Quicksilver*, which some of the Moderns make use of in the *Iliac Passion*; though I think not altogether so adviseable. But to return; if the *Colick* be occasion'd by an *Inflammation* of the *Intestines*, he utterly forbids *Purging*, especially in the Beginning of the Inflammation, and before it comes to Suppuration; telling us that such as are rash enough to give *Catharticks* at this Juncture, will occasion much Mischieif if not *Death* it self. Which is a good *Caution*, and one that ought to be carefully observ'd; for that known faculty which all *Purges* are endued with, will *stimulate* and *vellicate* the *Fibres* of the *Intestines* as usual, which are not now in a Condition to bear such an Action, and consequently encrease the Disorder. Wherefore in the room of *Purging*, he very judiciously orders *Bleeding*; and if the Inflammation be so great as to cause a *Suppression* of *Urine*, he would have it perform'd in the *Veins* about the *Ankle*, or upper part of the
Foot,

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Foot, by which, he says, he has oftentimes procur'd a Discharge both by *Urine* and *Stool*. He allows of *Oily* and *cooling Clysters*, and would have none but very *mild Medicines* made use of externally, as the *Ol. Chamæmel: Farina Ordeacea, Sem: Lini, Cera, Lutea Ovorum*, and such like. He recommends *Bathing*, after proper Evacuations; and prohibits the use of *Wine*, whilst the *Inflammation* and *Fever* continue. A Method in general that shews him to have been no *worthless*, but a very *judicious Practitioner*.

THE *Gout* (c), which the other *Greek Physicians* but just mention, he employs a whole *Book* about. He says it had got such an ill Character even in his Days, as commonly to be thought a Distemper not curable by any *medical Assistance*. But he on the contrary is of Opinion, that it may be cured like other Distempers, if proper care be taken to enquire strictly into the Nature of it;

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and

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and therefore does not doubt, but that if a careful Attention be paid to the *Rules* he lays down, not only such as are newly afflicted with it, but even such as have labour'd under it a considerable time, may meet with relief. And the *Rules* accordingly both of *Diet* and *Medicine* which he prescribes, are, as a good *Judge* tells us (*d*), very exact and well chosen; and nothing, *says he*, can more fairly promise Success, if we have but the *Patient* to follow them. He first orders proper *Evacuations* to be made, particularly *Purging*, and then advises us to have a due regard to the part *affected*, lest the intolerable *Heat* and *Pain* that may arise from its being neglected, cause a greater Flux of Humours to be deriv'd to it. Now all *Pain*, as likewise *Heat*, it is well known, will act as a *Stimulus*, and by the frequent *Vibrations* rais'd thereby in the pained Part, cause a greater Quantity of *Blood* and *Spirits* to flow to it, as is very evident from the

Bellinian

(*d*) Friend's *Hist. of Phys.* Vol. I.
p. 121.

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Bellinian Doctrine de Stimulis (e). Upon these Principles he condemns immoderate *Exercise*, which, he says, will be apt to *heat* the *Joints* too much, and so invite the Humours to flow down in greater plenty upon them; which is a very judicious Observation. It is observable that he has a Medicine made of *Marshmallows*, which is the same with the *Unguent: Dialthaeae* of our *London Dispensatory*, except that the Quantity of the Ingredients differ a little, and that the *London Dispensatory* orders *Turpentine* to be added to the *Mucilage*, whereas our *Author* puts *Galbanum* instead of it, and, I think, for the better (*f*). In most of his *Catharticks*, *Hermoadactyls* are a chief Ingredient, which is a Medicine the other *Greek Physicians* seem to have been but little acquainted with. And hence too we may see, as our learned *Countryman* has

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(*e*) *Bellini de Urin. & Puls. Edit. 4ta.*
p. 163.

(*f*) *Edit. Goup. p. 183. lin. 22.*

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observ'd (g), "how far from a *modern*
 " Invention it is, as is fondly imagin'd
 " to cure the *Gout* by *Purging*". He
 speaks in praise of the *Cold-Bath*, and
 those that have a mind to see how excel-
 lently such a Practice is adapted to most
 Diseases of the *Joints*, but particularly
 this, may consult the very ingenious
 Sir *John Flover's* History of *Cold-Bathing*,
 where they will with several Instances of
 the *Gout* being cured by this means.
 He recommends an *Antidote* which is to
 be taken for *one*, and another for *two*
 whole *Years* together, ordering his Pa-
 tient to abstain all that time from *Anger*,
Venerie, rough or sweet *Wines*, *Cabbage*,
Beans, *Beef*, *Hare*, &c. which is, I
 confess, a Course that few will be found
 to comply with, and yet I dare venture
 to say with Dr. *Friend*, "that whoever
 " will have the Patience to go thorough
 " such a Regimen, for so long a time
 " together, and entirely conform him-
 " self to these strict Rules, will complain
 " less

(g) *Friend's Hist. of Phys. Vol. 1.*
 p. 88.

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“less of the *Gout*, than we find they do
“in our modern times (b).” This
however, we may learn from hence, that
it was our *Author's* Opinion, as it is of
all others that have written concerning
this Distemper, that a close Observance
of the *Physicians* orders, and an abste-
mious way of Life, is absolutely necessary
towards a Recovery. If the Patient be
Plethoric, and nothing forbids it, he
orders *Bleeding*, (a Practice most other
Practitioners are against,) by which, he
says, he has known several either freed
entirely from the Disease, or at least but
seldom troubled with its attack's.
Wherefore too he would have such as
are very liable to it, to let Blood in the
Beginning of *Spring*, by way of *preven-*
tion, abstaining at the same time from
Wine, and plentiful feeding, and making
use of moderate *Exercise*. Speaking
again of *Cataplasms* proper to be applied
to the Parts affected, he cautions us how
we use either such as are *astringent* or
repellent, without having first made ne-
cessary

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cessary

(b) *Hist. of Phys.* Vol. I p. 81.

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cessary Evacuations, lest the *gouty* Matter be driven to some more noble part; and the Patient's Life by that means endanger'd. On this account he lays it down as a *Rule*, " that whatever *external* Applications are judg'd necessary, " whether they be *astringent* or *repellent*, due *Evacuations* ought first to be " order'd (i)". For want of observing which excellent *Rule*, how many Lives do we see daily sacrific'd to the Ignorance of pretending *Empiricks*, who think it sufficient to make use of some *Topical* Application, without dreaming any thing farther; and not knowing, that by this their rash way of proceeding, they drive the Distemper upon the *Stomach*, *Brain*, and the more principal Organs, and so rob the miserable Patient of his *Life* and *Money* too!

AMONG

(i) Εἴτε ἐν διαφορητικῇς, εἴτε ἀποκρυστικῇς θέλει τις κεχρῆσθαι, σπευδαζέτω τὸ ὅλον σῶμα ἀπέμειλον ποιεῖν. Edit. Goup. p. 192. lin. 36.

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AMONG those *external* Remedies he makes mention of for this Disease, are CANTHARIDES in particular, which, he says, "He saw applied with very
" great Success, for upon the breaking
" of the *Blister* they had rais'd, a deal
" of *serous* Humour was discharg'd,
" which gave the Patient considerable
" Relief (k)". He counsels us, though very judiciously, not to trust alone to these *stimulating* and *blistering* Medicines.

CANTHARIDES have been given inwardly, as far back as the Age of *Hippocrates*, who orders them himself for the *Dropsy* (l), (for which too *Dioscorides* men-

(k) Καὶ ἄλλον ὁργίως ἐθεασάμην κεχρημένον τῷ Ἀλφ' κανθαρίδων φαρμάκῳ, καὶ ἠνυχαρίζει τὰ μέγιστα. ῥηγνυμένης γὰρ τῆς γινομένης ὑπὸ τῆς φαρμάκου φλυκταίνης, ὑγρὸν ἐξεκρίνετο πολὺ, καὶ τούτου συμβαίνοντι, ἔφασκεν ὠφελεῖσθαι τὰ μέγιστα. Edit. Goup. p. 188. lin. 27.

(l) Edit. Foës. p. 406. lin. 27.

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mentions their being given (*m*),) as likewise in a *Faundice* (*n*); and though in his book *De Superfoetatione*, he recommends them among other things as a *Pessary* (*o*), which has induc'd some to think that he had a notion of their being applied to the *Skin*, yet there is no other place I have ever met with, in his whole Writings, wherein they are mention'd for any such Intention: from whence it is plain, that their *Blistering* faculty was not known in his days. The first *Physician*, as far as we can learn, that ever applied them by way of *Blister* was *Archigenes*, who, as *Ætius* tells us (*p*), made use of a *Cataplasim* of *Cantharides*, in an obstinate *Head-ach*, with wonderful Success; the *Ulcers* it had occasion'd, flowing for a considerable time after, with a *Sanious* Matter. *Aretæus* too, who is supposed to have flourished about the same time, or rather later

(*m*) *Lib. 2. Cap. 66.*

(*n*) *Edit. Foës. p. 552. lin. 24.*

(*o*) *Edit. Foës. p. 266. lin. 29.*

(*p*) *Edit. Venet. p. 112. lin. 10.*

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later than *Archigenes*, applies them to the *Pericranium*; and *Galen* who was his Cotemporary, or at most, not long after him, orders them by way of *Plaster* for the *Area* and *Impetigo*. *Pliny* in like manner, takes notice of their being applied outwardly for an *Alopecia*, but seems to be a little afraid of their *Blistering* Quality, when he subjoins, “that they are *Caustick*, and that care ought to be taken lest they eat too deep into the Skin (q)”. Now tho’ from what has been here said, it is plain, that *Cantharides* were us’d in external Applications long before *Trallian*’s time, yet it does not appear that they were ever applied by way of *Blister* for the *Gout*, before the Instance he gives us; which is therefore the first mention of that Practice to be met with in any *Physical* Writer. The *Arabians* seem to have

(q) *Aliqui Alopecias Cantharide trita illinunt cum pice liquidâ, nitro praeparatâ Cate. Caustica vis earum, cavendumque ne exulcerent alte. Plin. Hist. Nat. lib. 29. cap. 6.*

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have been but very little acquainted with their Use, and they were had in such low Esteem, even some time after the *Restoration of Learning*, that they were never order'd but in very desperate Cases, and that with the utmost Precaution. Nay so low down as the end of the 16th, and beginning of the 17th Century, Physicians were exceeding timorous in applying them, as appears from *Banzerus*, who affirms that *Blister-Plaisters* ought scarcely to exceed the Dimensions of a *Crown-piece* (r); *Et-muller* again goes farther, and confines them to the narrow Limits of a *Dollar*. Since that time indeed, they have come into much greater repute, and the many Advantages that have arose from a timely and prudent Application of them, have sufficiently establish'd their Reputation among the best of our *modern Practitioners*. Not but that this Age has produced one, who has entertain'd so mean an opinion of them, as to declare, that *the Devil himself, old Belzebub, was nothing*

(r) *Fabric. Recept. lib. 2. f. 2. 21.*

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thing but the Prince of Flies, or a great Cantharid (s). Which Expression, however witty it may seem by way of Joke, or over a Bottle, is, I think, but little consistant with the Character of a Physician; for as Dr. Friend once said on the like Occasion, *Hoc non est differentis Medici, sed somniantis commentum* (t).

IN an *Ephemera* (u), he says, the Urine lets fall a Sediment, or shews Signs of Concoction at the very beginning, which may serve to distinguish this in a particular Manner, from all other Fevers. The common People, he observes, frequently cured themselves of it, without the Assistance of a Physician by Warm-Bathing; which Practice he seems to encourage, in case the Patient be not Plethoric or Cachochymic; otherwise he thinks it will do more harm than good.

Among

(s) Dr. Baynard in his *Epist. to Sir John Floyer, via. Floyer's Hist. of Cold Bathing, Ed. 5ta. p. 199.*

(t) 9 *Comm. in Hippoc.*

(u) *Edit. Goup. p. 203.*

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Among other causes, it is remarkable, that he assigns “ the Constipation or “ Obstruction of the Pores of the Skin, “ which hinders the Matter that should “ have vent at those Outlets from perspi- “ ring (x)” as one; and those that have a mind to see what a Train of ill Consequences, a Retention of the *Materia perspirabilis* is accompanied with, and how it lays the Foundation for *Fevers* in particular, may have recourse to the excellent *Sanctorius’s Medicina Statica*, as likewise to the learned Dr. *Cheyne’s New Theory of Fevers*, where they will meet with sufficient Satisfaction on that head. He wisely approves of a *diluting* and *cooling*, rather than a *heating* Regimen in this Distemper, and very justly reproves *Galen*, for ordering hot inflammatory Medicines, such as the *Antidotum Diatriæ Piperæon*, &c. “ which he does “ not

(x) Γίνεται ὅ καὶ ἀπὸ γλίσχρους χυμοῦ καὶ παχέος ὁ ἐφήμερος πυρετός, ἀδιαπνόςεντων, καὶ δερμυτίρων γνομέων δηλονότι ἀπὸ τὴν ἀδυσπνοσίαν τῆς περιττώσεως. Edit. Goup, p. 207, lin. 11.

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“ not do, he says, out of a Spirit of
 “ Contradiction, but because he has
 “ *Truth* on his side, which, he thinks,
 “ ought to be preferr’d to any Man’s
 “ *Authority*, how ever great (y)”. It
 is not long since this hot, but very dan-
 gerous Method of treating People in
Fevers, has been reviv’d by a late cele-
 brated Member of the *Faculty* (z), who
 carried it to such an extraordinary Pitch
 as to order nothing but the *Theriaca*,
Mithridatium, *Rad. Serpent. Virgin. Sal.*
Corn. Cerv. Volat, &c. by which means
 as a learned *Physician* (a) observes, all
 such as came under his Hands, were
 either *scorch’d* to Death, or else escaped
 ως δια πυρός, through the *Fire* itself.

SPEAK-

(y) Καὶ πάντα λέγω, ἑδάμῳς εἰς ἀντιλογίαν
 ἀφορῶν, ἀλλ’ ὅτι μοι τὸ ἀληθὲς ἕτως ἐφάνη
 ἔχον. δεῖ ὅ τὸ ἀληθὲς πάντως περὶ αὐτὸν αἰεὶ.
 Edit. Goup. p. 206. lin. 10.

(z) Dr. Morton in his *Pyretologia*, or
Traët. de Febribus.

(a) Dr. Mead in his *Epist. to Dr.*
Friend, vid. *Friend’s 7 Comm. in Hippoc.*

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SPEAKING of *Putrid Fevers* (b) he makes mention of the *Aqua frigida*, which *Galen* and others have so largely recommended to be given on the first Signs or Appearances of *Concoction*. Though he seems to approve of it in the main, yet he prudently forbids its use, in case of *Inflammations*, *Scirrhus* or *OEdematous Tumours*, &c. and it may not be amiss to observe here, that the modern Practitioners have entirely laid aside this very hazardous Practice; no Advocate having appear'd in its favour, for many Years past, if we except the noted Author of the *Febrifugum Magnum* (c), whose Performance, (which has been admired for little more than its *Novelty*,) may serve as a warning to others, how they split on the same Rock, or act out of their own *Profession*.

IN a *Causus* (d), or *burning Fever*, he orders *Bleeding*; but if the Body abound

(b) Edit. Goup. p. 208.

(c) The Reverend Dr. Hancock.

(d) Edit. Goup. p. 211.

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abound with *Bile*, the Matter be ready for evacuation, and the *Fever* not very vehement, he then prescribes a *Purge*; telling us, “ that he has given a *Cathartick*, even in an *acute* Fever; but “ then, says he, such a Method requires “ much Knowledge and Penetration, as “ likewise a Practitioner of great Courage and Resolution (e)”. This is an excellent Observation, and “ those that “ reason, says Dr. Friend (f), upon “ what falls within their experience, “ will easily perceive the Force of it, “ and own, that in some cases, this “ Method when pursued with Judgment is attended with surprising Success”. But such as are desirous of knowing more concerning this Practice of *Purging* in *Fevers*, particularly in the *variolose* Kind, and of seeing how vastly Nature is reliev’d by it, will meet with

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abun-

(e) Οἶδα ὅτι καὶ πλεόντοις ὑγίαι καὶ καθαῖρας, ἀλλὰ χρῆζει τὰ τοιαῦτα πολλῆς καὶ ἀκριβοῦς ἀγνοήσεως, καὶ θαρρῆσαι δυνάμει ἰατροῦ.
 Edit. Goup. p. 212. lin. 34.

(f) *Hist. of Phys.* Vol. 1. p. 90.

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abundant information by consulting our immortal Countryman Dr. Sydenham, as likewise Dr. Friend, in his 7th Comm. on *Hipp. and Epist. de Purgantibus in secund. variol. Confluent. febre adhibendis*. But to return; in case of a *Syncope*, in a *Causus*, from a redundance of crude Humours, he says, “ it is adviseable to “ attempt an evacuation by *Bleeding*, “ and to repeat the Operation (g)”. Which is a very judicious Method of Practice, and one that ought the rather to be taken notice of, because, as the learned Dr. Friend observes, he had no precedent, except it be *Aretaeus*, (tho’ I must beg leave to add *Galen* (h),) to follow in this case, who gives the like advise. *Ætius* says, “ that such as “ labour under a *Syncope*, cannot bear “ *Bleeding*, without the greatest Detri- “ ment, even though they want *Eva-* “ *cuations*

(g) Καλὸν μὲν εἶναι, ὅσον ἐπὶ τῷ πλῆθει, κένωσιν διὰ φλεβοτομίας παραλαβεῖν, καὶ ἀποκένωσιν τῇ πλήθει. Edit. Goup. p. 214. lin. 8.

(h) *Method. Medend. lib. 12.*

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“*cuations (i)*”. Nay the Writers in *Physick*, among the *Moderns* themselves, are in a great Measure silent upon this Subject. *Sennertus* indeed allows of *Bleeding* in case of a *Plenitude (k)*, as does *Riverius (l)*, *Riolanus (m)*, and *Petrus Salius (n)*; the latter of whom recommends *Frictions* too, which is precisely our Author’s Method, who orders them to be us’d with moderation, tho’ he finds great fault with *Galen* for advising them to excess. In a *Lipothymia*, which is nothing but a *Syncope* in a less

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Degree

(i) Οὐδένος τῶν τοιούτων ἀμείβῃ ἀφαίρεσις, ἀνδρὶ μεγίστης βλάβης εἰωθε γίνεται· καὶ τοὶ δέονται κενώσεως. Edit. Venet. p. 92. lin. 23.

(k) Et quidem si ex plenitudine fiat *Syncope*, *venaesectionis* primum instituenda, ut *suffocationis* periculum avertatur, cum *sanguinem* evacuando, tum revellendo, &c. *Pract. lib. 2. pars 4. cap. 6.*

(l) At si à plenitudine oriatur *suffocatio*, *sanguis* copiosè, sed per intervalla, detrahendus est. *Prax. Med. lib. 8. cap. 1.*

(m) *Enchirid. Anatom. lib. 3. cap. 8.*

(n) *De affect. particular. cap. 4.*

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Degree, he enquires with great accuracy into all its possible causes, considering it for Instance, as arising from too great and sudden *Evacuations*; from a *Plethora*; from *Hysterical Disorders*; from *Weakness, Heat*, or a Collection of cold pituitous Humours in the *Stomach*; from excessive *Heat or Cold*; from *Inflammations*; from an *Obstruction* in some principal part; from the opening or bursting of an *Abscess*; from *Grief, Joy*, or other Passions of the *Mind*; from *Pain*, as in the *Colick*, or *Iliac-Passion*, and lastly, from great *Weakness* or decay of *Strength*. He advises sprinkling the Patient with *Cold Water*, rubbing the *Pit* of the *Stomach*, causing him to vomit, casting *Ligatures* about the *Hands* and *Feet*, *Cupping*, *chafing* of the *Extremities*, promoting a *Stool*, applying odoriferous things to the *Nostrills*, &c. according as the case requires. If it arises from violent *Sweats*, he advises us to refrigerate and brace up the *Pores* of the *Skin* as much as possible; but adds, that in case of a *Flux* of the *Belly*, this Method is by no means to be attempted, for which he gives this Reason, “ that the
“ Looseness

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“Looseness will be encreased, in Pro-
 “portion as the *Pores* of the *Skin* are
 “obstructed (o)”. Which is an ex-
 cellent and useful Remark, and one that
 argues him to have had an extraordinary
 insight into the Laws of the *Animal*
OEconomy. The *Decrease* of one Evacu-
 ation, as the excellent *Sanctorius* (p),
 and Dr. *Pitcairn* (q) have proved be-
 yond contradiction, will always be the
Encrease of another, and *vice versa*; and
 this is the reason why we frequently
 experience a *Looseness*, when the Body
 has been too much expos’d to the incle-
 mency of the *cold Air* or *Winds*, which
 by contracting and stopping up the *Pores*
 of the *Skin*, give a check to *Perspiration*,
 and so keep in the Matter which ought
 to have been evacuated by the *cuticular*
Glands, and which Nature for our pre-
 servation, throws off by those of the *In-*
 K 3 *testines*.

(o) “Αυξεται γὰρ τὸ ῥόμπμα, εἰς ὅσον ἂν πυκνωθῇ
 τὸ δέρμα. Edit. Goup. p. 216. lin. 17.

(p) *Medicina Statica*.

(q) *Dissert. de Circulat. Sanguinis per*
vasa minima.

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testines. The same way of reasoning too will account for the encrease of *Expectoration*, and the *thick, turbid Urine*, &c. that so often happens upon our taking of *Cold*.

A *Tertian* (r), which is in itself a Disease easy of Cure, is very often, he says, through the ill Management of those that treat it, render'd not only inveterate, but even incurable. He gives us an Instance from his own Practice, of an *old Man* that was troubled with it. He *vomited* up, he says, a *yellow bilious Matter*, and likewise discharg'd the same by *Stool*; was very *feverish*, seiz'd at the beginning of the Fit, with a great *Rigor* or *Chillness*, and at its Declension, with as violent *Sweats*, the whole lasting for the space of *ten* or *twelve* Hours. Which is a more exact Description of a true *Tertian*, than we meet with in any of the other *Greek* writers in *Physick*. It is very observable, that in this, as
well

(r) Edit. Goup. p. 225.

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well as in a *Quotidian* (s), he orders the mildest and gentlest Catharticks, which, he says, are best accommodated to Diseases that owe their rise, (as these confessedly do,) to an encreas'd *thickness* and *viscidit*y in the Humours; adding, “ that the Exhibition of the rougher “ and stronger *Purges*, will induce a “ great Disorder in the Body, and do “ more harm than good (t)”: Which is a Remark, says our learned Countryman (u), “ that deserves a serious “ Reflection, and shews him to have “ been a *careful*, as well as a *sensible* “ Practitioner.”

IN a *Quartan* (x), he observes, that Sleep happening before the Fit, has either

K 4

entirely

(s) *Edit. Goup. p. 229.*

(t) Εγκαθαῖρον γὰρ ἐπιπλέον φάρμακον λαμβάνειν, δυσχερασίαν πολλὴν ἐμποιεῖ τῷ σώματι, καὶ βλάβην μᾶλλον ἢ ὠφέλειαν ἐργάζεται. *Edit. Goup. p. 231. lin. 15.*

(u) *Friend's Hist. of Phys. Vol. 1. p. 91.*

(x) *Edit. Goup. p. 234.*

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entirely hinder'd it from coming, or, at least, made it much more moderate than it would otherwise have been; which is a very uncommon Observation. He speaks much in praise of *Vomits*, the best time of giving which, he says, is just before the *Paroxysm*, and adds, "that he has cured several inveterate *Quartans* by this means (γ)". A Method which all that are vers'd either in the *Practice* or *Theory* of this Distemper, must know to be excellently well adapted to its *Cure*, and which may therefore be look'd upon as the more extraordinary in this Author, because the rest of the *Greek Physicians* seem to have had no great opinion of it.

BESIDES the 12 Books already spoken of, *Trallian* wrote a little Treatise on the *Worms*, by way of Letter to *Theodorus*. It was first publish'd in *Greek* and *Latin* by *Hieron. Mercurialis*, in

(γ) Ἐγὼ δὲ οἶδα τῷ πρῶτῳ τέττω λύσας
 χροῖος περὶ τούτων. Edit. ead. p. 237. lin.
 19.

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in 1570, from a Manuscript in the *Vatican* Library. And that it was the genuine Work of *Trallian*, he proves, not only from the Antiquity of the Manuscript from whence he transcrib'd it, and the Manner and Stile in which it was wrote, but likewise from the Authority of the *Arabian* Physicians, who quote several things contain'd only in this *Epistle*, in the same Manner that they usually do other parts of his Writings, and thereby plainly acknowledge it to be *Trallian's* own production (2). For a further Confirmation of this, it may be proper to observe, that *Trallian* has not one word concerning the *Worms* in

(2) *Quod namque sit Alexandri Epistola primo indicat codicis Vaticani à quo illam accepi, vetustas, deinde scribendi modus, atque Orationis Character, postremo Arabum Scriptorum fides, qui cum quaedam, quae solum in hac Epistolâ reperiuntur, eo pacto citent quo res Tralliani consueverunt, sanè videntur ipsam veluti ipsius genuinam agnovisse. Hieron. Merc. Opusc. Aurea, Venet. An. 1644. p. 486.*

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in the 12 Books above mention'd, tho' he had a fair Opportunity of treating of them among the Diseases of the *Intestines*; and it is probable that he purposely declin'd it, because he had already done it at large in this *Epistle*. He tells *Theodorus*, (who it seems had by Letter desir'd him to prescribe something for his Son, who was violently afflicted with the Worms,) that he ought first to have had a Sight of the Child, in order to know whether he was *feverish* or not, or what other Symptoms his case was attended with, as *Vomiting*, *Looseness*, *Thirst*, &c. That for want of being inform'd of all the particular Circumstances, but especially for want of seeing what kind of *Worms* came from him, he was oblig'd to write more at large than he would otherwise have done, had not the Case been communicated in such general terms. In the first Place therefore, he acquaints him, that the *Ancients* describ'd three different kinds of Worms; the *Ascarides*, which are the *smallest*, and usually seated in the lower part of the *Intestina crassa*; the *Rotundi* or *Round*, generally found in the upper
or

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or *small Guts*, and sometimes in the *Stomach* it self: and the *Taenia*, or *broad Sort*, (vulgarly call'd the *Fasciae*, or *Tape-Worms*,) which lie indifferently in any part of the *Intestinal Passage*, and which sometimes, he says, have been found to be almost 16 Feet in Length. He then proceeds to the *Diagnosticks*, and after that to the *Cure*, which he very judiciously varies according as the Case is, or is not attended with a *Fever*. Speaking of *Clysters*, he advises, "that
" no *bitter* things be injected, because,
" instead of bringing the Worms down-
" wards, they will make them change
" their former Situations, and get higher
" into the *Intestines* (a)". He therefore approves more of *Honey*, and such like things, which besides its *purgative* Quality, will by its extraordinary *Sweetness* be inclinable to entice them down-wards

(a) Πικρῶν γὰρ ἔδει θεραπεύειν ἐδενὶ τὴν
κάτω γαστέρα, τὲναντίον γὰρ ἀναδραμεῖνται αἱ
ἐλμινθες μᾶλλον ἐν τῷ τοῖς ἄνω. Hieron.
Merc. Opusc. Aur. Edit. citat. p. 488.
Colum. 1. lin. 14.

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wards. He would have the Patient be freely indulg'd in what he takes in, that the *Intestinal* Passage may not be quite empty; "because the Worms, says he, "have oftentimes been observ'd for "want of proper food to prey upon "the *Intestines* themselves, so as to eat "their way quite through the Skin " (b)". The Medicines he prescribes are chiefly such as are in use at this Day, except *Mercurials*, which he makes no mention of, but which the *Moderns* order in this case with extraordinary Success. In short, this *Epistolary* Treatise well deserves the Character of being the most accurate of its kind among the *Ancients* (c).

THO'

(b) Δίδ' ὅ πάντα εἰς κέρειν. ἀλλὰ περὶ αὐτῶν
 δὲ ἀπορίαν τροφῆς αὐτῶν τῶν εἰσπύων εἰς
 ποσῶτον ἤσαντο, ὥστε καὶ ἄλλ' τὰ δέρματα
 αὐτῶν ὀφθῆναι διεξιόντας. Pag. 63 Colum.
 ead. lin. 43.

(c) Friend's *Hist. of Phys.* Vol. 2.
 p. 100.

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THO' *Trallian* does not treat of *Surgery* as most of the other *Greek Writers* in *Physick* have done, yet he intended it, as plainly appears from the 10th Chapter of his first Book; where, speaking of the *Cephalalgia* arising from Contusions, and accompanied with Ulcers and Inflammations, "he promises to treat
" more fully of it, when he should come
" to speak of *Wounds* of the *Head* and
" other parts (d)". In the 14th Chapter again of the same Book speaking of *Lethargic Disorders*, he says, "that he
" will put off the further mention of them till he comes to treat of *Fractures*
" (e)". This it is plain was his design; but whether he ever liv'd to finish it may I think justly be question'd: especially since, as we have more than once
ob-

(d) Τελεώτερον ὃ λεχθήσεται κύνιχα περὶ τῆς ἐν κεφαλῇ τραυμάτων, καὶ τῆς ἐν τοῖς ἄλλοις μέρεσι συνισαμένων τὸ λόγον ποιήματα.
Edit. Goup. p. 10. lin 25.

(e) Καὶ φυλάξοντες ἑκάστην τῶν ἐν τῷ περὶ τραυμάτων. Edit. Ead. p. 22.
lin. 17.

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observ'd, he compiled those very Books in which he makes these promises in an extream old Age, when he was no longer able to bear application. Had he liv'd to put it in execution, there is no doubt but it would have been acceptable, for *Surgery* was both extraordinary well understood and practis'd in those early times, as sufficiently appears from the Writings of *Paulus*, who flourished but a few Years after *Trallian*, and whose Works are so deservedly famous, that *Fabricius ab Aquapendente*, one of the best *Chirurgic* Writers now extant, has thought fit to transcribe him in an infinite number of places. Indeed the Doctrine of *Paulus*, together with that of *Celsus* and *Albucasis*, make up the whole Text of this Author. His Inferences and Observations as our learned Countryman has well observ'd (f), consist chiefly in explaining these two Writers: and these are the *Triumvirate* says another

(f) Friend in his *Hist. of Phys.* Vol. I.
p. 211.

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ther good judge (g), to whom he principally stands indebted for the Assistance he received in composing his excellent Book. In short, the *Surgery of Paulus* has been the subject Matter of most of the Books in that Profession down to this very time, as would be easy to prove would my design permit me to make the tryal. And yet this Author, valuable as he is, is one of those which M. *Le Clerc* and others for want of being better acquainted with, have been pleas'd to condemn for worthless Writers. But to return; it appears from what our Author says in the Beginning of his *second* Book, that he actually did write a larger Treatise on the Diseases of the *Eyes*, and that what we there meet with is only an Abstract of it. This Treatise through the injury of Time never came down to us; though if we may guess at the remainder by what we have, the loss is not

(g) Mr. Charles Bernard in his *Comparison between the ancient and modern Surgery*, vid. Wotton's *Reflect. on Learn.* Ed. 3tia. p. 328.

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not so extraordinary as it would have been, if any other part of his Works had perish'd. For the Diseases of the *Eyes*, is what the *Antients* were very deficient in; and indeed it cou'd not well be otherwise, since the Doctrine of *Opticks*, (without the knowledge of which it is impossible to comprehend the Nature or Cure of *Ocular Diseases*,) depends entirely upon *Mathematical* and *Mechanical* Reasonings, which assistances it is well known the *Ancients* made little or no use of.

FROM what has been here said, *Sir*, it appears that *Trallian* cannot properly be called a *Systematic* Writer, or one that has given us a general Account of all the Diseases incident to the human Body, as most of the other *Greek* Writers have done. He chose rather to confine himself to the Description of a few Distempers, and those such as he had personally been concern'd in. And surely this is so far from being any *Objection* to his Character, as some would insinuate, that it is rather a *Commendation*; for it is doubtless much better to write of *one* Distemper

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per well, and from ones own experience, than to transcribe a *thousand* from the Works of other Writers. He differs too from most of the *Greek* Physicians in declining all Mention of *Anatomy*, and the *Materia Medica*, except what is directly necessary for *Prescription*. It is observable likewise, that he does not any where treat of *Women's* Diseases, which makes me Conjecture that he was but seldom concern'd in cases of that Nature. However this loss is abundantly supplied by *Paulus* who came just after him, and treats professedly on Distempers incident to that Sex. He begins his Book with a Description of them, and is, I believe, the first in all Antiquity that deserves the Title of a *Man-Midwife*.

ANOTHER thing remarkable in *Trallian* is, his Excellency in the *Diagnosticks*; for he has every where taken particular care to distinguish between such Diseases as have a near Affinity to each other. In one Place he tells us, "that it is by all agreed to be impossible to cure Diseases rightly, and as
L " we

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“ we ought to do, without a due
 “ Knowledge in the *Diagnosticks* (b)”.
 And in a second, “ that he who under-
 “ stands the *Diagnostick* part best, will
 “ likewise be Master of the best Method
 “ of Cure (i)”. Now it is observable
 that this Part of our Profession, which
 the *Greeks* had so great and just an Opi-
 nion of, has been but slenderly cultiva-
 ted since their time ; latter Authors ha-
 ving advanc’d little or nothing on this
 Head, but what has been taken from
 them. It seems to me, to have been at
 its height in the Days of *Hippocrates*, at
 least but little material has been added
 to it since ; and it must be allow’d, that
 among the many Improvements that
 have of late been made in our Profes-
 sion, this Branch of it has been the least
 cultivated of any : Tho’ I believe there
 are

(b) Ωμολόγηται γὰρ παρὰ πᾶσι τῷτο, ὅτι
 δῆλόν ἐστιν ὡς ἀνὸς Διγνωστικῆς, ἐκ οἷονταί
 θεραπεύσαι καλῶς. Edit. Goup. p. 75. in
 fine.

(i) Οὗ γὰρ ἀεὶ αἱ Διγνωτικῆς, ἀεὶ αἱ θεραπεύσαι.
 Edit. Goup. p. 167. lin. 14.

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are few but will grant it to be a very valuable part of a *Physician's* Knowledge, and readily conclude with our Author, "that the *Diagnosticks* are the Foundation of all rational and regular Practice (k)".

It may not be amiss to observe too, that he deals much in *topical* or external Applications, as *Fomentations*, *Cataplasms*, *Plaisters*, *Unguents*, &c. of whose efficacy he seems to entertain very favourable Notions. I am well apprised that this is against the common Opinion which has almost discarded these Assistances as useless; though, I think, with great injustice. It must be granted, that some by their Credulity and Superstition are apt to attribute more to these outward Remedies than they deserve; but then on the other Hand it is equally certain, from undoubted Experience, that many surprising Effects have been found to arise from a proper use of them.

L 2

Thus

(k) Εἴπερ ἅπα ὁρῶνς διεγνωείας πινδ' ἀλ' ἰοῦ
ἔστιν ἡ διαγνώσις. Edit. ead. p. 136. lin. 11.

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Thus it is well known, that *Agues* have been cured by the *Pericarpia*, or Medicines applied to the *Wrists*, without any other Assistance, and sometimes indeed when other things have been tried in vain. It has been experienc'd likewise that the *Supplantalia* or Remedies applied to the *Soles* of the *Feet*, have greatly conduc'd to the Removal of Diseases in the Head; and that the *Pedilavia* have caus'd Sleep, (which they do chiefly by their relaxing and moistning Qualities, whereby that Tension and Stiffness of the Fibres which occasion'd the want of Rest is taken off,) when *Opiates* given inwardly have prov'd ineffectual. It has been found again, that hot Applications to the *Abdomen* have given great relief in the *Iliac Passion*, the *Colick*, *Dysentery*, *Diarrhoea*, &c. that *Fomentations* of *Mint* and *Wormwood*, or proper Plaisters laid to the Region of the *Stomach*, have ceas'd *Vomitings*, when the most approv'd of our *Antiemeticks* have been of little Service: and that large and obstinate *scirrhous* Tumours both in the *Liver* and *spleen* have been gradually cured by external

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ternal Remedies, particularly *Plaisters*. It would be needless to mention the great Advantages that arise in many Cases from *Vesicatories* judiciously applied; or from *Mercurial Plaisters* in *Venereal Nodes* and *Tophi*. The Operation again of *Quicksilver* mix'd up in the Form of an Oyntment and rubb'd on the Skin is too well known for raising *Salivations*, to need any Recital in this place. In short, it would be easy for me to bring a great many Instances of the good Effects of *Local Remedies* from Authors of undoubted credit, and to shew that the best Writers in all Ages have encourag'd the use of them. But I shall wave this Subject, and refer such as are desirous of seeing more about it to Dr. Turner's Appendix to his Book *De Morbis Cutaneis*; what I have said being sufficient to prove with the learned *Sylvius*, that we are not to give ear to such as would persuade us to reject the use of all *Unguents*, *Plaisters* and *Liniments* (l). Not that I

L 3

would

(l) *Nec audiendi sunt Medici magis subtiles ac ingeniosi, quam periti; Unguentorum*

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would be thought to urge the Practice of them so far as to confide in them alone, or in any wise neglect other proper and internal Medicines, but only to recommend such a seasonable Application of them as Experience, and the known Structure of the human Body will support. And truly if we reflect on the great Porosity of the *Skin* and other parts, it will be no hard matter to conceive how the *finer* and more *subtile* Parts of Medicines outwardly applied, may find a Passage into the Blood it self, and in some Cases perhaps a more expeditious one, than by the long and tedious Course of the *Lacteals*.

TRALLIAN is generally so full of *Medicines*, that some are enclin'd to think there are rather too many in him than too few (*m*). Indeed there does not

torum, Emplastrorum Linimentorumque omnium usum rejicientes, &c. De le Boe Sylv. Prax. Med. lib. 3. cap. 3. sect. 101.

(*m*) Friend's *Hist. of Phys.* Vol. 1. p. 84.

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not seem to be any want of Choice; but then we ought at the same time to consider the Reason that induc'd him to collect such a Variety; which he tells us he did, “that the Reader might choose what he should think necessary for his purpose from his Writings, and not be forc'd to consult other Authors for them (n)”. From whence it appears that he intended his Book should be a sort of a *Dispensatory* for the Ease and Assistance of the Practitioner; so that if it be a Fault, it is certainly one on the right Side, for few *Dispensatory* Writers have been blam'd for the Variety of their *Formulae*, provided they are good as his generally are, and it is doubtless much better for an Author to be provided with a Set of Remedies to answer all Intentions, than by his Scantiness to oblige his Reader to seek for them elsewhere.

L 4

BUT

(n) Ὡς μὴ πᾶρ ἑτέρῃ δέῃς μανθάνειν,
ἐλ' ἐν πύθει ἀναλέγας τὸ ζήτεμενον. Edit.
Goup. p. 78. lin. 17.

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BUT there is another Objection to our Author's Character which I cannot pretend to say much in defence of, and that is, his being addicted to *Charms* and *Amulets*. It is very surprizing that one who discovers so much Judgment in other Matters, should shew so much Weakness in this. What, for instance, can be more superstitious than his advising a piece of an old *Sail-Cloth*, taken from a Shipwreck'd Vessel, to be tyed to the right Arm, for seven Weeks together for the *Epilepsy* (o)? Than the Heart of a *Lark* tyed to the left thigh for a *Colick* (p)? Than carrying a piece of *Load-Stone* about one for the *Gout*, or than having this Verse out of *Homer*,

Τέληνχε δ' ἀγορὴν, ὑπὸ δ' ἐσυναχίζετο
[γαῖα. (q);
i. e. *Concio turbata est, subter quoque*
[terra sonabat,

engrav'd

(o) *Edit. ead. p. 30. lin. 24.*

(p) *P. 165. lin. 17.*

(q) *P. 198. in fine.*

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engrav'd on a thin Plate of *Gold*, when the *Moon* is in *Libra*, or *Leo*, for the same Purpose? Than having these Words, *Ca, Roi, A*, written on an *Olive* Leaf, and worn about the Neck for a *Quotidian* Ague (*r*); or than carrying about one a few *Hairs* taken from a *Goat's* Chin, for a *Quartan* (*s*), not to mention many other things equally ridiculous? He instances indeed the Example of *Galen* (*t*), who speaks of *Charms* in some Places of his Works, by way of Excuse for himself, and says that it is lawful for a Physician to make use of any Means that may be of Service to his Patient, be they *Charms*, or *rational* Methods of Cure (*u*). In another Place he tells us, what is much to the same purpose, " that it is an honest and " commendable thing to cure Diseases, " and to call in any Assistance that may con-

(*r*) P. 234. *lin.* 17.

(*s*) P. 241. *lin.* 35.

(*t*) P. 122. *lin.* 13. & p. 145. *lin.* 21.

(*u*) P. 30. *lin.* 34.

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“conduce to the Relief of the Sick (x)”. For these reasons he thought himself necessitated to mention such *Charms* and *Amulets* as had the Reputation of being serviceable, that his Reader might not be unprovided of any thing that was reputed necessary to the Cure of such Distempers as might happen to be committed to his Care. He informs us too, that several, particularly the Rich, were very averse in his time to *Medicines*, and would by no Means be perswaded to persist in a proper Method; which forc’d them, he says, to have recourse to *Amulets*, and such things as were fondly imagin’d to Cure in a more expeditious Manner (y). All these I confess are but poor Reasons for a Man to suffer his Judgment to be so far corrupted as to give Credit or Countenance to such Fooleries; but whether it proceeded in our Author from any real *Faith* he plac’d in

(x) Καλὸν γὰρ νικᾶν, καὶ πᾶσι μηχανῇ βοηθεῖν.
p. 145. lin. 20.

(y) P. 165. lin. 4. & 198. lin. 7.

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in them, or what I think is most probable, from the *Custom* and Fashion of the Age in which he liv'd, the Credulity as our learned Countryman observes (2), ought to be overlook'd: especially when we consider that the Intention was honest and laudable, and that he recommended them with no other View than that of being serviceable.

It has been a Matter not yet settled, as to what *Seet Trallian* was of; *Fabricius* and others will have him to be of the *Methodical*, but I think with little or no Authority. For if we consider the particular *Tenets* of the *Methodists*, we shall find that he differs from them in a great number of Instances. Thus they despis'd the Causes of Distempers, and look'd upon their knowledge as of no use to the Cure; whereas he positively says, "that it is impossible for any Disease to be cured, unless its Cause be
" first

(2) Friend's *Hist. of Phys.* Vol. 1.
p. 85.

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“first known (a)”. They never allow of the *sublingual* Veins to be cut, he expressly commands them to be open’d; and frequently advises *Opiates*, which they reject. They seldom or never admit of *Purges* but in the *Dropſy*; he allows of them in most Disorders, especially in the *Gout*, in which they particularly forbid their use. Again, they approve of *Diureticks* but in very few Cases, and *Caelius Aurelianus*, a famous *Methodist*, prohibits them even in Diseases of the *Reins* and *Bladder* (b), in which they are most evidently necessary; but our *Author* on the Contrary is very free in prescribing them not only for these, but likewise for several other Distempers. They have no regard to the *Climate*, *Age*, *way of Living*, *Temperament* or *Con-*

(a) Ἀδύνατον γὰρ εὖρεῖν τὴν στενωπὴν, τὴν αἰτίαν μὴ διεγνωκότας πρότερον τὴν νοσοποιόν. Edit. Goup. p. 105. lin. 23.

(b) Cavendus praeterea usus Urinalium medicaminum, quae Diuretica Graeci vocant. Cael. Aurel. De morb. Chron. lib. 5, cap. 4.

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Constitution of the Patient; but he expressly enjoins us in many Places, to pay a diligent Attention to all these things. They place the Seat of all Diseases in the *Solids*, and account for them as arising from too *lax* or *tense* a Tone of the Fibres, (whence they divide them into two Classes only, namely the *morbi Striſturæ* and the *morbi Solutionis*;) whereas our *Author* accuses the *Solids* or *Fluids* indifferently, according as he thinks either are in fault. Besides he does not make any mention of the *Cyclus Reſumptivus* and *Metasyncriticus* of the *Methodiſts*, and seems to have had no notion of the *Diatrion*, or 3 Days fasting, which they were so extravagantly fond of, at least he no where speaks of it, which he would surely have done had he been of their *Seſt*. A great many other Instances of his Dissention from them might be brought, but that I think these sufficient. What induc'd the learned *Fabricius* to take *Trallian* for a *Methodiſt*, was probably as Dr. *Friend* conjectures (c), his mentioning a *Method* in

(c) *Hist. of Phys.* Vol. I. p. 123.

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in the Art of *Physick*. Indeed after having quoted several *Charms* for the *Epilepsy*, which were imagin'd to cure by some latent Virtue, he subjoins, "that what he had advanc'd, was according to *Method* (d)" ; that is, such a regular and rational way of Proceeding as was opposite to the superstitious Manner he had just mention'd of curing by *Charms* and *Amulets*. He speaks too in several other Places of his using a *Method* ; but no one I think can therefore imagine him to be of the *methodick* Sect, since every Physical Writer that disposes his Matter in a good order, or every Practitioner that makes use of a regular Method of Cure, may, with equal reason, deserve the same Character. It is plain from his Writings, that he was a *rational* Physician, or one that made use of the Assistances of Reason and Learning in his Profession. And it must be observ'd, that there has been no such thing as a *Sect* in *Physick* since *Galen's* time,

(d) "Ὅσα ὃ ἡμεῖς ἐξεδίμεθα, κατὰ μέθοδον εἶπονται. Edit. Goup. p. 30. lin. 33.

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time, who so established the *Dogmatists*, that the *Empiricks* and *Methodists* have never been able to make any Figure in the World since.

THE learned Dr. *Freind* conjectures from some Receipts found at the latter end of the 11th Book, that he was either a *Christian* or a *Jew*, but does not determine which. He might indeed be a *Jew*, notwithstanding his frequent ordering of *Swine's Flesh* (e), for what was prohibited by their *Religion* in common Life, might probably be allow'd of in *Physick*; as we see it was among the *Arabians*, who are every where very full of medicated *Wines*, notwithstanding their *Prophet* had so strictly forbid the use of that *Liquor* in time of Health. But I am rather inclin'd to think he was a *Christian*, at least there are several things in his Writings which seem to favour of an extraordinary *Piety*; as the

(e) Edit. Goup. p. 51. lin. 30. p. 95.
lin. 4. p. 97. lin. 16. p. 107. lin. 5. p. 163.
lin. 12. & in aliis locis.

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the Title he bestows on *Psychrestus* of being Θεοφιλεστάτῳ (f), a *Lover* or *Observer* of *God* : the Name he gives to a *Medicine* for the *Cough*, which by way of Excellence he calls Θεόδοτῳ (g), as though it were *sent* from *God* : his calling a *Remedy* for the *Stone* which he had a great Opinion of, Θεῷ χεῖρ (h), or *God's Hand*, with other Expressions of like Nature. Again, at the latter end of his *eleventh* Book he has several *Charms* for the *Gout* that have a manifest Allusion to particular Passages in the *Scripture*. Thus he adjures that Disease “ by the great Name of *Iaoth* and “ *Sabaoth*, the *God* who laid the Foundation of the *Earth*, and fix'd the “ *Sea* abounding with flowing Rivers “ (i) ; which last seems to refer to some

(f) Edit. Goup. P. 79. lin. 24.

(g) P. 83. lin. 10.

(h) P. 143. in fine.

(i) Ἀλλ' ὀρκίζω σε τὸ ὄνομα τὸ μέγα ἰαὼθ, σαβαώθ, ὁ θεὸς ὁ στήριξας τὴν γῆν, καὶ ἐποίησας τὴν θάλασσαν ῥεόντων ποταμῶν πλεονάζων.
P. 199. lin. 36.

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some places in the *Psalms*. At the same time too he speaks “of the changing of *Lot’s Wife* into a *Pillar of Salt* (k)”, which is mention’d in the 19 Chapter of *Genesis*, verse 26. These Arguments, I confess, are only presumptive; and perhaps it may here be objected, that it was customary for the *Heathens* to make use of Words taken from the *Bible* for *Charms*; which I grant: but then I must observe with the learned Dr. *Friend* (l), that it was chiefly, if not solely, in case of *Daemoniacks*, and that they scarce ever applied them to other Distempers. *Marcellus Empiricus* you know Sir, deals very much in *Charms* of this nature, and yet no body can fairly question his being a *Christian*. *Ætius* likewise who is allow’d to have been a *Christian*, has several of these *Spells*; he indeed is much more clear in his Allusion to *scriptural* Passages, mentioning

M nor

(k) Ο’ ξηράνας τὴν τῆ λὼτ γυναῖκα, καὶ ποιή-
σας αὐτὴν ἀλατίνην. Edit. Goup. p. 199.
lin. 37.

(l) *Hist. of Phys.* Vol. 1. p. 123.

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not only the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, but what is more to our purpose, our blessed Saviour Himself; for speaking of Bones and other things sticking in the *Jaws*, he has this remarkable *Charm*, to turn to the Patient, having first desired him to be very attentive, and command the Bone, or whatever is in the Throat to come out, “as *Jesus Christ* brought “*Lazarus* from the Sepulchre, and “*Jonas* from out of the *Whales’s* Belly “(m)”. Which, however weak a Remedy it may seem for such a Disorder, it is at least an Argument that will plead in favour of his *Christianity*.

BEFORE I take my leave of *Tralian*, it may not be amiss to observe, that several Writers have copyed large Passages from him, and assum’d them to themselves; which must doubtless proceed from the good Opinion they had of his

(m) Ως Ἰησοῦς Χριστὸς λαζάρου ἀπὸ τάφου ἀνήγαγε καὶ Ἰωνᾶν ἐκ τῆς κήτης. *Ætiii Edit. Graec. Venet. p. 165. lin. 46.*

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his Works. Thus *Nonus*, who dedicated his Book *Constantinus Porphyrogenitus*, (but whether that *Constantine* who was the Son of *Leo*, and who dyed about 959, or he that was the Son of *Ducas*, whose Death happen'd as late as the Year 1067, is uncertain,) has borrow'd considerably from him, and indeed all that he has from him, together with *Ætius* and *Paulus*. *Demetrius Pepagomenus* again, in his Discourse on the Gout, has copyed much from him; as likewise *Serapion*, and *Gilbert* commonly stil'd *Anglicus*, who as Dr. *Friend* (n) has well observ'd is the first practical Writer that our Nation ever produc'd, and is thought by some to have flourish'd in the Reign of King *John*, about 1210; but more probably in the Beginning of that of *Edward* the first.

It may perhaps seem necessary to some, that I should make an Apology for my having in the foregoing Pages given my Author the Appellation of

M 2

Trallian,

(n) *Hist. of Phys.* Vol. 2. p. 267.

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Trallian, rather than that of *Alexander*; in answer to which, I shall only observe, that it was done with a view of preventing any Mistake or Confusion that might arise from the Word *Alexander*: there being a great number of that Name that have made very considerable Figures in *History*. If we look into the Works of the most elegant Writers, we shall find that this is no more than what is commonly done; thus several I could instance, have chosen to give him the Title of *Trallianus* only, and *Paulus*, for the same Reason, frequently goes under the Denomination of *Ægineta*. But there is another thing which may probably stand more in need of an Excuse, and that is, my having so often mentioned and quoted our learned Countryman the late Dr. *Friend*. Indeed at my first setting out in an Undertaking of this nature, I judged it most adviseable not to proceed a Step without sufficient *Proof* and *Authority*; and as for *his* in particular, I own I have always made use of it wherever he joins with me in any thing I have advanc'd, and must beg leave to add, that I look upon it as

made by himself and not by any other no

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To Sir HANS SLOANE. 181

no small Honour to my self, to have my Sentiments confirm'd by those of so great a *Genius* as his on all hands is allow'd to have been.

THUS *Sir* have I finished what I had to say of this excellent Writer, nor do I doubt, but that the Account I have here given of him, which is for the most part extracted from his own Works, will be sufficient to convince any unprejudiced Person, that he is very far from deserving the Imputation of a mere *Copier* or *Compiler*. Would my Design permit me to examine in like manner into the Writings of *Oribasius*, *Aetius* and *Paulus*, I am well satisfied I should meet with Instances enough to prove that they too have describ'd many things tending to the Improvement of our Profession, which the Authors that came before them make no mention of.

BUT nothing, in my Opinion, is so likely to establish the Reputation of these, or indeed of any other Authors, as good and accurate *Editions* of them,
M 3 whereby

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whereby those false *Readings* which usually get into the Text of old Writers through the Carelessness or Ignorance of the *Librarii*, or such as transcrib'd them before the Invention of *Printing*, may be purg'd away, the doubtful Passages clear'd up or illustrated, and the Copies rendered so common as to be easily procurable by all such as are desirous of looking into them. And I much question whether the want of proper Editions has not (as well as the unjust Sentence which M. *Le Clerc* and others have pass'd upon these Writers,) conduc'd to that *Disgrace* they have for some time lain under. For besides the Scarcity of those Editions we have, they are not when purchas'd, such as we want; the *Editors* having busied themselves more in making *Critical* and *Grammatical* Annotations, and collecting a multitude of *various Readings*, than in explaining what relates to the *Practice* or *Method* of *Cure*, which would be of much greater Service to the Reader.

'Twas with a view of obviating this Inconvenience as far as in my power lay,

To Sir HANS SLOANE. 183

I lay, that I was at first induced to engage in the Publication of *Trallian*. The Design was no sooner communicated to my Friends, and to you *Sir* in particular, who, both by your own learned Labours, and your candid Encouragement of others, have always approv'd your self ready to promote the *publick* Good, but it met with a generous Approbation: and it may justly be expected from me, that I should, in this Place give you some Account of the Manner in which I intend to handle it.

Now in order to make this *Edition* as perfect as the Nature of the thing will admit of, I have retain'd all the Annotations of Moment that *Goupylus*, *Guinterius*, *Molinaeus* and others have made upon this Author, but never without mentioning from which of them they are taken. Nor am I without a very good Precedent in this case, for the ingenious Dr. *Friend*, when he was about publishing the first and third Book of *Hippocrates, de Morbis Popularibus*, would not follow any *one* particular Edition only, but thought it most adviseable to

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take what was good from *all* of them, and resolv'd not to make any Alteration, but with *Authority*, and where others had done it before him (o). Where these *Editors* again have made any emendation that is just and accurate, I have not been afraid to insert it in the *Text*; and truly as the same Gentleman says of *Foësius* (p), so I must say of these *Editors*, that I have often wonder'd, that where they have own'd the Reading to be *false* and *incorrect*,
and

(o) Igitur cum in unius cujuscunque Editionis vestigiis minimè mihi insistendum esse sentirem, id potius legentibus ex refore arbitrabar, ut quid in quaque accuratius videretur, exciperem: reliquà enim aliis divinandi peritiâ, nihil, nisi praeunte authore aliquo, immutandum decrevi. Friend. Hippoc. in Praef. p. 24.

(p) Id autem Foësi consilium saepe mirari soleo, quòd etiam ea, quae ipse non modo corrigi debere, sed à se esse correctà typisque commissa dicat, nequaquam tamen mutata ediderit. Id. Ibid.

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and actually alter'd it for the better, they should not correct the *Text* according to those Emendations. If they are right, and made with Judgment, why should not the Reading be altered according to them? Or what good do they do, if the *Text* is still to remain the same? At this rate we must for ever continue in Errors and Mistakes in spite of the best Endeavours that can be made to reform them. An Instance or two of these Alterations, may probably be the likeliest thing to shew the Reasonableness of them. Both the *Paris* (q) and *Basil* (r) Edition of *Trallian* read Επρυλλον, or *Serpyllum*, where he is speaking of *refrigerating* things to be used in Pains of the Head arising from excess of Heat; which must manifestly be a great Mistake, for the *Serpyllum* is so far from being a *Cold* Plant, that it is an excessive *hot* one. *Ætius* tells us, “ that it is so very *heating* as to provoke “ *Urine*, and bring down the *Menses* (s);

(q) P. 6. lin. 25.

(r) P. 18. lin. 20.

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“(s)”; *Dioscorides* too informs us that
 “it has the same Virtues (t): which, it
 is well known, none but the hottest and
 most acrid Herbs can abound with. For
 these reasons and upon *Molinaeus* his
 Authority (u), I have alter’d Ερπυλλο,;
 to Ψύλλιον, or *Psyllium*, which is a very
 refrigerating Plant, and one that well
 suits with the rest there mention’d, as
 the *Sempervivum*, *Portulaca*, *Lactuca*
Sylvestris, &c. which every one knows
 are of a very cooling Nature. In the
Paris Edition again, *Trallian* is said to
 have received a Medicine εν Τερχία (x),
 from Turkey, which we have ventured
 with *Guintorius* to alter, upon *Goupylus*’s
 Authority, to Τερχία, or *Tuscany*, where
Trallian might probably Travel to, but
 not

(s) Ερπυλλο. δερμαγτικῆς εἰς τοσούτον ὄσι
 δυνάμει, ὥς κατὰ μῆνιν π. καὶ ἕρα κινεῖται.
Ætii Edit. Graec. p. 10. facie invers.
lin. 48.

(t) *Lib. 3. Cap. 46.*

(u) *Vid. Molinaei Annot. in Alex.*
Trall. lib. 1.

(x) *P. 29. lin. 8.*

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not to *Turkey*, because the *Turks* were not so much as in being in his Days. In the same Edition too, we meet with the Word *βολβοκασάνον* (y), among that kind of Food which is good for such as have decay'd *Lungs*. *Goupylus* suspects this Reading to be faulty, because a *Chesnut* is not of the Class of *Bulbs*, nor of a *Bulbous* nature; he has changed it therefore for *βαλανοκάστανον*, which Alteration *Gvinterius* (z) has receiv'd into his Text: but I think with little Reason, for as *Gerard* observes (a), *Balanocastanon* is as strange a Word as *Bolbocastanon*, nor can I see how a *Chesnut* resembles an *Acorn*, though the Tree be of the *Glandiferous* kind, any more than it does a *Bulb*. Besides, *Trallian* does not mean a *Chesnut* in this place, but the *Nucula Terrestris*, the *Earth*, or as some call it, the *Pig-Nut*, which he justly enough calls *βολβοκασάνον* from the resemblance it has to a *Bulb* in its Shape, and to a *Chesnut* in its Taste. For these reasons I have

(y) P. 102. lin. 35.

(z) P. 312. lin. 17.

(a) Herbal, p. 906.

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have thought fit to retain the ancient Reading.

To trouble you with more Instances of this kind, would be needless, it being enough to observe, that I have admitted of no Alterations but such as are material and of good Authority, and that, I hope, I have advanc'd nothing without assigning sufficient Reasons for my so doing. And indeed one may arrive at a greater Certainty in Emendations of this kind, that most perhaps may imagine; for besides the various Copies both *Manuscript* and *Printed*, it must be observ'd that *Trallian* quotes large Passages from *Hippocrates*, *Galen*, *Aetius* and others, and that *Paulus* again, and other Writers have quoted him: so that if one *Author* or one *Copy* be wrong, 'tis vast odds that all the rest are not so too, so that by duly collating and comparing them together, one may meet with great Assistances towards the establishing or exploding of any *various Reading*.

AN O-

To Sir HANS SLOANE. 189

ANOTHER help in this laborious Undertaking, I have received from those *Manuscript* Notes of *Christmannus* made on the Margin of the *Basil* Edition, which you were pleas'd to communicate to me. He seems to have had a good Notion of his true Sense and Meaning, and to have taken Pains to understand him. I do not meet with any *Physician*, according to the best of my Remembrance, whose Name was *Christman*, and therefore Conjecture this to be the famous Professor of *Logic* and *Hebrew* at *Heydelberg* in *Germany*, who about the Year 1590, distinguished himself by publishing several learned Treatises; particularly a *Calendar* of the *Palestines* and *Jews*, which he translated into *Latin* from the *Hebrew* of *Rabbi Ori*, President of the Synagogue at *Sepbeth*. I take this *Christman* to be the same with him whose Picture we have engrav'd by *Kilian*, with these Verses under it alluding, to his Name;

Christus

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Christus amor meus est, Christi sum, servio
[Christo,

Christum sincerè diligo: Christe juva,
Ut velut à te sum Christmanni nomen
[adeptus,

Hic & post mortem sim maneamque
tuus.]

BUT this I shall leave to your better Judgment, who probably may know with Certainty who he was.

THE Translation which *Guinterius* has left us, I have been oblig'd to alter in such a number of Places, where he either does not seem to understand the true Sense, or where he deviates too far from the *Text*, that it is almost entirely new. The *Notes* I have taken care to place in the *Margin* of the Page they belong to; which I think is much better than to assign them a separate Place at the end of the Book as most *Editors* do: for this renders it so very troublesome to turn to them, that few care to be at the Pains; whereas it is an easy matter to direct ones Eye to the Bottom of a Page and

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and read an Annotation there, without breaking in much upon the Thread of the Discourse. There are several large Passages too wanting in the *Paris* Edition, but supplied by *Guinterius*, besides whole Chapters, as that *De affectibus Navium*; *De affectibus Dentium*; *De Alvi profluvio*; *De Dysenteriâ Rheumaticâ*; *De Coeliacis*; *De affectibus Lienis*; *De Inflatione Lienis*; *De Lienis inflammatione, ex solo sanguine proveniente*, and that *De Scirrho Lienis*, which I shall insert, as likewise the *Epistle to Theodorus* on the *Worms*, which was never yet printed with the rest of our Author's Works.

WHEREVER he has directly taken any thing from the Writings of *Galen*, or others, I shall refer to the Place in each respective Writer from whence it was borrowed; and in making my Observations, shall confine my self to such particulars only as are useful, as to what concerns the *Materia Medica*, and the *Method of Cure*, which will, I presume, be of much greater Advantage than ever so many various Readings, which generally

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rally serve but to perplex the Reader, and render a Book the more voluminous.

I would not be thought *Sir*, by my recommending *this*, and the other *ancient* Writers, to detract in any wise from the Glory of the *Moderns*; or to prefer the *former* to the *latter*. I am not insensible of the many great Improvements that have been made since their time, in almost all the Branches of our Profession, but particularly those we stand indebted to *your self* for; nor am I ignorant to *which* side the Excellence most properly belongs. What I would contend for is, that Justice may be done to *both*, and that we may not have so *fond* an Opinion of our selves, or so *mean* a one of them, as to be tempted to undervalue them. 'Tis true, we have the Advantage of standing upon their Shoulders; but ought we for that reason, to condemn the Means by which our *Prospect* is enlarg'd? Or because we have built a noble *Super-structure*, shall we therefore despise those that lay'd the *Foundation*? I am surpriz'd

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priz'd that so many can pretend to form a Judgment of the difference, as to *Learning*, between the *Ancients* and *Moderns*, without making a due Enquiry into the Pretences of both Parties; and we have a very notorious Instance in the *Author* that has been the subject Matter of the foregoing Pages, how injuriously some of the *Fathers* in our Profession have been treated: which I hope will produce one good effect at least, and that is, to deterr others from pretending to judge of their *Characters*, without having first acquired a very intimate Acquaintance with their *Writings*.

I might here *Sir*, reckon up the particular Advantages of being conversant with the *Ancients*, and shew with the late excellent Dr. Friend (a), that a thorough Acquaintance with the old Writers in Physick, is the surest way to fit a Man for the Practice of this Art. But by enlarging on this, I fear I shall do too
N much

(a) *Hist. of Phys.* Vol. 1. p. 302.

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much injury to the *Sick* and *afflicted* part of Mankind, in detaining you from the *Exercise* of that Profession which your Merits have so deservedly plac'd you at the *Head* of. I shall trouble you therefore no more, than while I tell you, that your long and happy continuance here, both for the *Honour* of our *Faculty*, and the *Relief* of the *Distress'd*, is the hearty, and sincere wish of,

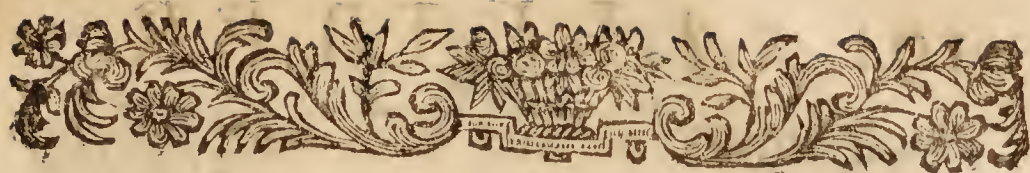
Honoured SIR,

Your Most Obliged,

And Most Obedient Servant,

EDWARD MILWARD.

*Queen's Square,
Ormond street,
Oct. 10. 1733.*



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and *Proper Names*, as are
either quoted or mention'd
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• Not. read *χρору*. p. 35. l. 12. read
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read, where they will meet with, *Ec*.
p. 136. l. 7. for *astringent*, read *discussive*.

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